

Arthur Miall  
18 Bowes St. E.C.

THE

# Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1046.]

LONDON: WEDNESDAY, NOV. 22, 1865.

PRICE { UNSTAMPED .. 6d.  
{ STAMPED ..... 6d.

## NONCONFORMITY.

DR. PARKER, of Manchester, will deliver his SECOND LECTURE on FRIDAY NEXT, Nov. 24th, at the METROPOLITAN TABERNACLE, NEWINGTON. Commence at Half-past Seven o'clock.

Subject—"Reasons for a Nonconformist Aggressive Policy."

Admission free.

## EARLY CLOSING ASSOCIATION.

THE ANNUAL CELEBRATION will be held at St. JAMES'S HALL on TUESDAY EVENING next, November 28, THE RIGHT HON. THE LORD LYTTELTON, F.R.S., &c., &c., &c., in the Chair.

THOMAS HUGHES, Esq., M.P., ACTON B. AYTON, Esq., M.P., the Rev. ARCHIBALD BOYD, M.A., Incumbent of St. James's Paddington, and Hon. Canon of Gloucester, and the Rev. R. D. WILSON, Minister of Craven Chapel, will address the meeting; with GEORGE WILLIAMS, Esq., of St. Paul's Churchyard, W. C. JAY, Esq., of Regent-street, and other employers.

A CHOIR of THREE HUNDRED VOICES, under the direction of Mr. G. W. MARTIN, will sing at intervals.

Doors open at half-past Seven, the chair to be taken at Eight o'clock.

Tickets—Area and Gallery, 1s.; Front Area and Balcony, 2s.; Numbered Stalls (obtainable up to Monday next), 3s.

May be had at Mr. Austin's Ticket Office, St. James's Hall, and at the Offices of the Association, 100, Fleet-street.

## ROYAL POLYTECHNIC.

Professor Pepper on Polarised Light—New Serio-Comic Ghost Story (J. H. Pepper and Henry Dicks, joint inventors) entitled "The Poor Author Testes"—New Scene, with the wonderful illusion called "Proteus"—Musical Entertainment by Mr. F. Chatterton—Lectures by Mr. J. L. King and Mr. F. Clinton—Admission to the whole, 1s.—Open from twelve to five and seven to ten.

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November, 1865.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries.

URGENT APPEAL.—480L has already been raised, with additional and liberal donations of labour and material, in the construction and establishment of Sunday and day-schools at Swanage, amongst a poor and labouring class of people. 300L more is now required. A heavy responsibility has for a series of years been resting upon a minister of Christ, which it is most desirable to remove. Hon. secretary, Rev. Geo. Hind, Swanage, Dorset; treasurer, Mr. A. Gillingham. All donations to be forwarded to the secretary, and a receipt, signed by the treasurer, will be returned for sums not less than half-a-crown, unless accompanied with extra stamp. Circulars on application.

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Nov. 22,

## THE NONCONFORMIST.

1865.

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THOS. WILSHIRE, Secretary.

October 20th, 1865.

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MONEY,

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1046.]

LONDON: WEDNESDAY, NOV. 22, 1865.

PRICE { UNSTAMPED...  
{ STAMPED....

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should they voluntarily multiply the difficulties with which they will have to contend, or carry about with them a badge which is usually deemed a sufficient disqualification for forming the most eligible connections, and for having free admission to the choicest circles of society? Law, it is true, has almost ceased to attach dis honour or disability to Dissent. But the custom, born of law, survives. Nonconformity invariably struggles, in almost every path of life, with social disadvantages peculiar to itself. Why should they be encountered if they may be avoided? What is there in the mind of a young man aspiring to make his way in life, and perhaps conscious of his ability to do so, or in that of a young woman meditating a flattering alliance, and persuaded of her own power to achieve it—what is there in the conscience or in the heart of either to compel a surrender of hopeful prospects on a religious account? Are there not hosts of good people—of people conspicuous for their Christian virtues—in the Establishment? Are not the doctrinal tenets of that Church substantially the same as those held by the body of Nonconformists? Cannot God be worshipped and served as truly and acceptably in a parish church as in a Congregational, Baptist, or Wesleyan chapel?

Now, to all this kind of questioning there is really but one kind of answer likely to prove at all effectual, and that answer must be made by individual conscience—"I cannot conform without violating my own conviction that I ought not to conform." But from what proportion of young people setting out in life is such an answer to be expected? Even in the instance of thousands who have been reared in connection with one or other of the free denominations, but who neither by their parents, nor by their instructors, secular or religious, have been taught the true significance of the principles they nominally accept, the passage from Dissent to Conformity is found remarkably easy—but, where no such passage has to be made, how much more likely is the result to be thoroughly appreciated? Who would take a steep hill in his way, if he can pleasantly leave it on his right hand or his left? Who, if at liberty to choose, would prefer a bleak east wind to a balmy western breeze, or would walk in gloom when he can have sunshine? Human nature feels the temptation, and unless withheld by positive reasons to the contrary, ordinarily succumbs to it.

The middle-classes of England worship respectability—not necessarily of character, but of social position. To be condemned to exclusive association with a reputed lower caste, is in their view a misfortune not to be borne if it can be escaped. In religious matters at least they like to be on the privileged side—on the side of "the powers that be"—on the side of such as, however freely they may sneer, are in no danger of being sneered at. They prefer to be in the main current, not in side eddies, in which the stream of life leaves them behind, perhaps to be thrown "high and dry" upon the banks. They dearly love to go where fashion leads, and where they pass muster with the magnates of society. It is genteel to belong to the Establishment—almost all genteel people do, especially in the country. In the metropolis and populous towns there is not such a distinct line of demarcation between Conformists and Nonconformists as elsewhere—but even there the former hold the uppermost position, and tolerate rather than invite the pretensions of the latter to equality. But in rural districts the line is sharply drawn. The lord, the squire, the doctor, the lawyer, and even the bigger tradesmen, are all "Church-people," to say nothing of the clergyman who is so *par eminence* and by profession. The upper range of social intercourse is shut out to all who connect themselves with the unendowed religious communities. They must be resigned to dwell apart in "the cold shade," and to find compensations for their religious scrupulosity as best they may.

The facts are as we have stated them. We are not going to complain. In regard

to wholesome spiritual discipline, the outsiders probably have the advantage. "How to get on in the world" is not the question of supreme importance, but how "to keep a conscience void of offence towards God and towards man." Nevertheless, it is indisputable that social considerations determine the choice of a very large number of the laity in the matter of religious profession. That it ought not to be so is obvious enough, but there cannot be a moment's doubt that it is so.

Whether the separation of the Church from the State would materially alter matters in this respect, is questionable. Our own opinion is that it would not, for some generations to come. If law were to release the Church to-morrow, tradition, custom, and social influence would still secure for the Protestant Episcopalians the highest social status—for some while to come, at any rate. The votaries of gentility would be at no loss to select where and with whom they would bow the knee. The fashionable world would still have its favourite form, and all who follow fashion would give it the preference. In course of time, however, truth, as such, would occupy a much more commanding position, and even if it be, as many contend, with the Church which now enjoys State favour, the change which would throw her upon her own resources would but strengthen her in the end. She has most to gain in spiritual influence by her disconnection from civil law and State support, and, as a religious institution, her legitimate influence would stand her in better stead than any that is illegitimate. "Whosoever," says the Divine Master, "will lose his life shall find it," and, in the highest, and, therefore, in relation to this subject, the most pertinent sense, it is the "hungry that God filleth with good things, and the rich that He sends empty away."

## ECCLÉSIASTICAL NOTES.

It would be possible to choose a better subject for public criticism than intellectual dirt, but so long as there is dirt in the world, it must, we suppose, be written about. We therefore draw attention to a sermon by the Rev. Dr. Robinson, Incumbent of Holy Trinity, Blackburn, on the Character of the Visible Church. This sermon was preached on November 5th, and has since been published. The first thing we remark upon it is that Dr. Robinson is singularly unhappy in his texts. His sermon—the sermon of a minister of the Established Church—is intended as "an admonition against Independency or Congregationalism," And he admonishes because Paul has written, "There is among you envying and strife, and divisions; are ye not carnal?" and because Hooker—who is put before Paul—has written, "Look upon them that forsake this blessed profession wherein ye stand, they are now before your eyes, and see them, mark them, are they not carnal?" We remark on these texts, that, as to Paul's, if there is envying and strife and division and carnality anywhere in the Christian church, it is in the Establishment, and we doubt if these passions prevail to a great extent beyond its borders. As to Hooker's, it is simply necessary to say that Hooker was referring to those in his own church who had forsaken the clerical profession, to indicate the honesty of this quotation. For our part, if we were a member of the Established Church, and had resolved at all hazards to remain a member of it, we should paste some very opaque paper over sundry passages in the New Testament such as that just now quoted, or—so as not to harden the conscience by too persistent a resistance against obvious and repeated truth—give up reading the Bible altogether, and take solely to the Prayer-book, the Canons and the Catechism.

Sermons, however, like this of Dr. Robinson's, would be useful alternative reading. And, by-the-bye, having now got beyond the title-page, we may

say that there is a third text, and it is this—"Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." This stands exactly opposite a preface which commences with the declaration that "Nonconformity includes every heresy under the sun," proceeds to say that it is "blasphemy," and that, as regards Independency, "it has undertaken an aggressive warfare against Christianity itself," but that it is "too ignorant to see the extent and enormity of the wickedness"; that it is "Infidelity *versus* Christianity," and that it is Dr. Robinson's duty to admonish his flock against "such a pestilent heresy." There can, therefore, be no possible doubt of what Dr. Robinson means by his text. Nonconformists are the tares in general, Independents are the big tares. In the last day these will be burnt, and gentle, loving, charitable, spiritual Dr. Robinson, and those who agree with him, will be gathered into Christ's own barn! We are afraid to write this, for we cannot help thinking that in doing so we may have *really* been blaspheming.

We go to the Sermon—we will not keep the reader long upon it—and there find that the Devil is the author of Independency, that any Sunday-school teacher in the Church can show a better title to preach the Gospel than any Independent minister in Blackburn; that Dr. Robinson "comes in the name of the Lord," and is not like the arrogant self-willed persons who touch sacred things without authority, such as Korah *et alii* genus omnes; that what Independents envy is "Apostolical succession"—of course; that ministers of the Established Church "care nothing about State favour"—of course *not*—and are prepared to bear martyrdom itself rather than part with their Apostolical title. With a final fling at that "itinerant schismatic Dr. Parker," a proclamation that Independency has lost even the semblance of piety, that at Blackburn "it is first at balls, dances, and midnight revellings"; and that its appropriate title is "Cushioned Pewism, Domineering Deaconism, and Unrestrained Splitism," Dr. Robinson finishes his sermon. We have given it and him more space than we can afford, and can safely leave Dr. Robinson to our readers' best wishes. The explanation of it all is, that Dr. Parker has been to Blackburn, and the "galled jade winces." We may depend upon it, however, that this tirade is nothing to what is coming. A day is at hand when to be an open anti-State Church Nonconformist will be to be considered "the offscouring of all things." Dr. Robinson's vituperations we can laugh at, just as we can laugh at the rage of a caged monkey—but we may have to bear the indignation of men whom we esteem. This is a puff of wind come across from a stagnant lake, but there will be ocean storms. Brace yourselves, therefore, like men for the contest!

A day or two after Dr. Robinson had preached this sermon the Bishop of Durham was presiding at a meeting for the promotion of Church Extension in the diocese of Durham. It is hardly possible for even a bishop—unless he has given both his eyes to his archdeacons—to speak on such a subject without alluding to the labours of Nonconformists. The Bishop of Durham accordingly says:—"I don't wish to ignore the work the Dissenters have done; they have done a good work. I believe that in many a population through their instrumentality religion has been kept alive, in a population where, but for their presence, that population would have become entirely heathen. But the more I see the work of Dissent, the more I am satisfied—apart from the question of doctrine—that the work they have accomplished is a partial and eclectic work, and it is only the Church of England that can grasp under its influence the whole mass of such a population if it is to be carried out in its efficiency." We have heard this talk about the Church of England grasping the whole mass of the population often enough. Why does it not do it? What can have convinced this Bishop that it alone can do it? Past experience, or the present state of the diocese of Durham? Surely not, for past experience only proves the facility with which the Church can drive the people from her communion; and the present state of the diocese of Durham indicates no strength of hand for such a work. When the Church wants to effect such a grasp, we advise her to gently beckon the people to her—not as she has hitherto done, and does now, meet them with closed fist and defiant attitude, after the fashion of her favourite statesmen and clergy.

We draw especial attention to the debates in the Corporation of London on the Bunhill-fields and the Bishop of London's Fund questions. The first seems to be in a fair way of satisfactory settle-

ment. The Corporation of London has now assumed its responsibility, and is prepared itself to meet the Ecclesiastical Commissioners. Mr. Charles Reed has, by his speeches, and the interest he has shown and got others to take, in this question, laid the Nonconformists of England under no little obligation to him, and if Bunhill-fields should be preserved in their integrity, by a proper agreement with the Ecclesiastical Commissioners, it will be mainly due to his advocacy. The speech of Mr. G. J. Cockerell on the motion for a vote of 1,000*l.* to the Bishop of London's Fund, to which that member of the Corporation happily took exception, and expressed the broadest grounds against all such votes, seems at once to have settled the motion. We trust we need not say that the proposition, brought up with this, for a vote of 210*l.* to the London Congregational Chapel Building Society, was not proposed at the instigation of any member of that Society. Two explanations of it are current: one that the "Corn and Coal Committee" hoped to tow down the vote to the Bishop of London's Fund with its aid, and offered it, therefore, as a bribe to the Dissenters, or that it was put in the proposal in order that it might be seen to what such votes would lead.

An able and tersely written letter appeared in the *Times* of Monday, from "an Irish Catholic," in reply to schemes for the salvation of the Irish Church. The writer puts the question in its proper form:—

In order that your countrymen may correctly estimate the value of proposals to diminish the scandal of such an Establishment by what is called "internal reform," I beg of them to make our case their own in the following manner:—Let them suppose a Roman Catholic prelate installed in every diocese of Protestant England, enjoying its State revenues, and possessing the *status* and the privileges annexed by law to the episcopal position; let them suppose, also, a grand array of Roman Catholic deans, archdeacons, parish priests, and curates, quartered by law all over England on the pockets of your Protestant nation, and frequently seeking professional promotion by the display of furiously vituperative zeal against Protestantism. Would England, or would she not, tamely submit to the monstrous pecuniary wrong as well as the national insult inflicted by such a condition of things? Would she—and here now is the point—would she deem the sore healed or the wrong redressed by a project for redistributing the dignities and emoluments of a Papal State-Church in her midst, while that Church still monopolised the ecclesiastical State property of England? So long as your countrymen were plundered and their honour insulted by the system I have imagined, pray what would they think of any clerical quack who should gravely propose to preserve such a system by giving the Roman Catholic Bishop of London a little less of the spoils and the Roman Catholic Rector of Long Newton a little more of them? or by shifting the Papal Dean of Gloucester to some deanery in Lancashire where his co-religionists were more numerous than in Gloucester?—by clipping here, and adding there, while the great radical wrong—the establishment of the Church of a fraction of the English people as the dominant State-Church of England—should still survive to defraud the nation and to outrage and exasperate the national mind? Would you not cry out with one voice from Berwick to Land's End—"Away with the accursed injustice! away with it root and branch! We care for no slippings, nor twistings, nor shifting. We care for no changes which would still leave the monstrous wrong untouched, inasmuch as they would still leave the religion of the small minority the monopolist of State-Church privileges and of ecclesiastical State revenues.

The *Times*, apparently, sees the full force of this representation. For, in an article on the same day, it ridicules the notion of the Church being saved by a "dose of archdeacons," which was Dr. Hincks's prescription.

We have had occasion more than once to refer to the extraordinary ignorance of the history of their own Church, shown by most Church writers. Another instance of this has come under our notice. It seems that the Christian Knowledge Society have published Defoe's "History of the Plague," in which, as everybody knows, there occurs a statement that at the time of the Plague the Church clergy fled from the metropolis, and their pulpits were supplied, in defiance of penalties, by the ejected Nonconformist clergy. A writer in the *Churchman* newspaper objects to such a statement appearing in any publication of the Christian Knowledge Society, and says that it is not to be credited, for Defoe's work was a work of fiction. The editor of the *Churchman* remarks also, this week, that Defoe was a Dissenter with strong predilections, and "not a fair witness on the subject," and his history a work of fiction. These people seem to imagine that the statement referred to rests exclusively on Defoe's authority, whereas, on the Dissenters' side, the main authority is Baxter, in whose "Life and Times" there is a full account of the conduct of the clergy at this period, while on the Church side we have the letters of Tillotson and King, addressed at the time to Sancroft, then Dean of St. Paul's. The Bishop of London, it is known, from these authorities, threatened the clergy who had deserted their flocks, that if they did not return to their charges he would put others in their places. The clergy of the

present day are not responsible for the sins of their forefathers; but history is history and not "fiction."

#### "STATISTICS OF PUBLIC WORSHIP IN THE METROPOLIS."

It may be desirable, to prevent misconception, that we should make some further explanation with respect to the information supplied in our Supplement of last week, as to the churches connected with the Established Church. It is there stated that the actual number of Episcopal churches in London, so far as we could ascertain, is 553, showing an increase over the returns of 1851 of 96 churches. But the actual number of new churches, during the fourteen years, adding two opened in Camberwell this year, is 115, containing about 102,500 sittings. The disparity is accounted for by the fact that several temporary places of worship—though not consecrated churches—connected with the Church of England in 1851 had ceased to exist in 1865.

We may also take the opportunity of correcting a slip of the pen in the pressure consequent upon the preparation of the explanatory text. We have stated that since 1851, the sittings in places of worship connected with Congregationalists have increased at the rate of 9,800. It should have been 2,155 per annum—the latter representing on the average not more than three new chapels every year.

#### THE LIBERATION SOCIETY AND THE NEXT SESSION OF PARLIAMENT.

[The following paper was to be read by Mr. Miall at the Conference of the "Liberation Society" at Manchester this day (Wednesday). The proceedings of the Conference will be reported in our columns next week.]

Two years have passed away since the Executive Committee of the "Liberation Society" urged upon its friends a temporary, but very important, change in that department of its work which brought it into relations, more or less direct, with the Imperial Parliament. On a careful survey of the course which ecclesiastical questions had taken for two or three preceding sessions, it was decided to substitute for a policy of initiation and aggression, so far at least as regarded the Legislature, one restricted in the main to self-defence; to make an appeal from Parliament to the constituencies; and energetically to employ such methods of proceeding as might appear most suitable for securing increased attention to, and support of, the principle of Religious Equality by the House of Commons next to be elected. That recommendation of the Committee, having received the sanction of the principal body of the Society's friends, has since formed the basis of executive action, with what general results is well known, throughout the kingdom.

The issue of the General Election places the Committee under the necessity of reviewing its Parliamentary policy, and of shaping its plans of proceeding to the new circumstances and conditions with which it will have to deal. It is now in possession of the views entertained by the electoral bodies. It is able to compare their convictions and sympathies with those expressed by the late House of Commons. It can refer to facts for an exact measure of the "reaction" which previously a hopeful fancy had reckoned upon as indisputable. It has before it the chief materials requisite to the choice of its line of action for the proximate future. It cannot avoid, therefore, even if it would, a reconsideration of its position, prospects and policy. Now, as heretofore, the leading of events must modify the direction of its course; but, always keeping full in view the ultimate object of its desires and efforts, it must use its good sense in availing itself of the advantages, and in turning, where it cannot surmount, the difficulties, of the ground over which it has to pass.

A rapid but comprehensive survey of the position occupied by the Society in public opinion, taken from the aggregate mass of facts disclosed by the last election, will most appropriately introduce to consideration the principles which, it is submitted, should regulate its Parliamentary efforts during the coming year.

The first phenomenon deserving notice in connection with the General Election was the remarkable abstinence on the part of candidates from depreciation to the Society itself. It was unexpected, to say the least of it. Considering the frequency and severity with which it had been denounced in both Houses of Parliament as unconstitutional, if not revolutionary; considering the number of shots fired at it, from time to time, by episcopal artillerists; considering that its ulterior purpose had been paraded as a new and terrible discovery, with a view to provoke indignation and alarm; and considering that the Executive Committee had declared, in the most public manner, its intention to exercise all the legitimate influence it could command in obtaining electoral support for its prominent measures, it was reasonable to suppose that the occasion would have been eagerly seized for administering to what had been spoken of as a pestilent organisation its *coup-de-grace*. Where could its mischievous tendencies have been more usefully unveiled than before the constituent bodies? Who could have pronounced upon it a more crushing

condemnation than they? And yet, in spite of the fact that no commanding question of national policy had been put in issue at the election, the attempts made to damage the Society in the estimation of the country were singularly few and feeble, and it came out of the universal fray with reputation unscathed. The inference to be drawn from the event, albeit of a negative character, is encouraging. The good sense of the British community refuses to be scared into injustice by abusive fulminations, and the hustings is the least favourable stage for stifling any design that stakes its success exclusively upon free discussion.

The next noticeable feature of the present aspect of affairs is the surprising extent to which the late General Election has cleared the politico-ecclesiastical atmosphere. For some considerable time previously, we could not be confident of our whereabouts. The adverse divisions of the last Parliament enveloped public opinion in a haze, through which it was difficult to discern for our own satisfaction, and impossible to make out to the satisfaction of others, the precise direction in which it looked. It was affirmed by many, whose belief trod in the footsteps of their wishes, that the judgment of the country had undergone a great change, and that, so far from looking towards religious equality, the scope and drift of national anxiety was the perpetuation of the Church-rate system. Many were the friends of ecclesiastical liberty whose powers of vision the prevailing mist had deceived, and to whom every difficulty looming through it looked vastly bigger than it was. Naturally, in this state of things, the practicability of even small enterprises was questioned; and, under cover of the uncertainty, doubts crept in where it was most needful for faith to hold her own. It was well for us that the elements were stirred at last. The consequent difference may be better felt than described. Hosts of rather formidable-looking obstacles have quietly disappeared. There is daylight on our path. We see things as they are, and in their relative proportions. It is impossible not to be struck with the altered bearing of opponents and of timid friends. Ever since the General Election the former have laid their bitterest taunts aside, and the latter have ceased to be haunted by nervous apprehensions. It is an unspeakable gain to those who are charged with the responsibility of conducting our movement. Many a weapon wielded against them with damaging effect in dusk will only provoke laughter, if resorted to in the daylight. But they will not be resorted to. They have ceased to be available for harm, and are now fit only to be flung "to the moles and the bats."

What is it that has brought about this not unwelcome change? The fact, the reality and importance of which no ingenuity has succeeded in explaining away, that the constituencies of the United Kingdom, under conditions far from favourable to the full and hearty expression of liberal sentiment, returned a majority of members to the new House of Commons, whose professions identify them with the cause of political progress. Making every reasonable deduction from the strength of this majority on the score of those members who won their election by practising upon the too easy credulity of their supporters, it still remains obvious that the composition of Parliament precludes all hope of preventing a sensible advance of our domestic policy; and in that advance pending ecclesiastical questions will have their full share. To a very considerable extent, the practical measures submitted to the Legislature by this Society, or which, initiated by others, were largely sustained by its active political support, have been received into the Parliamentary repertory of the Liberal party; and, within the range of those measures, the success of the Liberal party may be counted as its own. The onward movement of the mind of the country, of which the late elections gave incontestable proof, so far from having been stayed or diverted by the Committee's timely insistence upon the rights of religious equality has, in conformity with its anticipations, carried those rights along with it, and promises to bear them forward to legislative triumph. The friends and abettors of ecclesiastical exclusiveness—the Church protectionists—whose faith in the adequacy of spiritual laws to secure the maintenance and extension of religious institutions is always feeble and halting, appreciated by a kind of instinct the magnitude of the change indicated by this significant fact; and it is safe to predict that the temper and tone in which questions springing out of the principles upheld by our Society will be hereafter approached by our legislatures, hereditary and elect, will be characterised far less by flippancy and superciliousness than was wont to be the case in the last Parliament.

But a perfectly trustworthy insight into the Society's position can hardly be gained by confining attention to merely political phenomena. The educated classes of this country are almost unconsciously passing through a great intellectual revolution in respect to all the objects of religious thought, feeling, and faith—the natural and inevitable recoil, it may be, of an overstrained and legally-authorised fixity of dogmatic teaching, aimed at by a Church Establishment. Within the precincts of the State-Church, as elsewhere, and from men who feel the pressure of oaths, declarations, and vows, with which they too inconsiderately bound their consciences, a demand has sprung up for increased freedom of inquiry; and a spirit of resistance to mere authority as such, however ancient and venerable, and however widely sanctioned by popular belief, is loudly asserting its rights and its strength against everything supposed to contradict the conclusions of pure reason. Deeply as most of us may deplore some of the mani-

festations of this spirit, and ardent as may be our affection for some of the truths it has assailed, we can not but be sensible that between us and it there is one conviction at least in common, namely, that truth, as truth, can derive no real support from legal authority. We have no fear that the frost and most searching investigation will destroy anything that is truly divine—we have no doubt that it will shake off from it much that is merely human, much that enervates its vitality and mars its beauty; but of this we are sure, that the tendency of whatever it does will be to disparage all attempts to perpetuate religious truth, and to make provision for the institutions which profess to have it in charge, by means of legal enactments. What may ultimately abide the full force of this intellectual movement, which gathers fresh strength every day, we need not be over-anxious to predict, unless, indeed, our own faith stand in the wisdom of men; but, among the things that will remain, it is hardly possible that the State-craft that has undertaken to manage for Christianity will be one. Now, it surely need not escape our notice that there is this other force, good in itself, however unwisely directed—a force not called into existence by our will, working mightily, although perhaps unwittingly, towards the end we have in view—overturning for us deeply-seated prejudices, laying bare to light rich but heretofore unacknowledged principles, and raising up a succession of facilities over which we may march to our final goal. At any rate, the general and growing desire for increased intellectual freedom greatly lessens the difficulty of the Society's enterprise, and may be reckoned upon to assist it in reaping the fruits of its efforts in laws conformed to the truths it is its business to proclaim.

These, and other circumstances it would be tedious to notice, indicate an unusually favourable state of public opinion for the operations of the Society, and, at first sight, counsel a bolder and more active Parliamentary policy than usual. Moreover, it would be gross affectation to ignore the fact that, within the last month, the spring of the public mind has been relieved from heavy pressure, and that conditions which not long since tended to arrest the footsteps of political zeal and courage have suddenly ceased to operate. The Committee have before them a prospect full of encouragement, and the signs of the times seem to beckon them onward; nevertheless, it will be well for them to give patient heed to the few considerations that follow.

The first session of a new Parliament usually exhibits characteristics peculiar to itself. A large proportion of members are novices, unacquainted with the customary forms of Parliamentary proceeding, and unable as yet to measure the various influences by which they are environed. Everything is strange to them, and, for a while, each man's position seems to be a solitary one. Even the Queen's Ministers feel it necessary to move warily until they have ascertained the general spirit of their supporters, and how far they may be relied on in the hour of trial. But legislation conducted under the auspices of private members is always more uncertain and precarious at that period than at any other. It might chance, indeed, that a dashing movement would snatch success from a House which has not had time to make up its mind; but it might chance, too, that it would fail disastrously, and thereby damage its own prospects for as long as that Parliament should continue to sit. A first session is specially claimed for the measures of the Government, and all the more reasonably so when the Administration, as well as the House of Commons, is a new one. When such is the case, it might be premature, for a political organisation like our own to lay down before hand a fixed and absolute programme of Parliamentary action. It is much better than its first advance should be of the nature of a *reconnaissance*—that its efforts should be tentative, and that what it does it should do far less with the intention of staking a decision upon the first conflict than of securing a demonstration of the whole force of the opposition to be encountered. The question of the total and immediate abolition of Church-rates, indeed, is one which the Society owes to the constituencies to put forward with all the forethought and energy which it can command. It may be fairly presumed, too, that the gentlemen who have taken in hand the subject of University Tests, will introduce a bill to do away with them, and, if possible, push it through all its stages before the close of the session. The oaths required at the table of the House may be amended, and the municipal declaration which is retained as "a bridle on Dissent" may be expunged from the statute-book. These are practical measures upon which the opinion of the country may be said to have been expressed at the recent General Election, and will serve during their passage, to elicit the real feeling of the House of Commons on politico-ecclesiastical subjects much more important than themselves. But whether any novel and larger demand shall be made upon Parliament during the course of the ensuing session—such, for instance, as the disendowment of the Irish Church Establishment, the thorough discussion of which cannot be long postponed—may, perhaps, be much more fitly decided by the course of events than by sanguine hopes and anticipatory decisions.

This caution and self-restraint, however, can only be requisite in regard to the number and character of the measures to be actually introduced to Parliament by the Society. The spirit in which they shall be advocated, the arguments by which they shall be sustained, and the general ground on which appeals on their behalf shall rest, should all borrow their significance and force from the ultimate principle of our Society. It is a matter of comparatively minor consequence to us to get them passed immediately—it

would be a serious loss of position to this organisation if, in order to insure their becoming law, its friends in the House of Commons should compromise any one of the truths which constitute our claim to religious equality, or should intentionally conceal the main object we have in view. The special circumstances of the time may make it politic that we should attempt but little next session, so far as legislation is concerned; but it is of the utmost importance that the little which we do attempt should be presented in a frank, fearless, unhesitating tone. Justice to ourselves, justice to our cause, and justice to the rising spirit of the age demand that our bearing be that of men who feel themselves charged to put in issue, as soon as the proper moment shall have arrived, a question of tremendous gravity, and that we endure no surmise even that we are willing to purchase any present amelioration at the cost of the slightest damage to that. If, by requiring as a right what might be ceded to us as a favour, by suppressing reasons which, if good at all, are good for much more than the case in hand, or by rejecting overtures which might ensure advantages to ourselves while they contravened our general principles, we should lose votes, scare away unwilling supporters, and jeopardise our measures, let it be so. We can afford to wait; but we cannot afford to fight under false colours. Our policy—and therefore our spirit and demeanour—should find its best explanation, because its true motive, in our ultimate design. We are not working for the reward of present success, nor of success in small measures. We labour, we endure, we persevere, we pray, with a view to something beyond them infinitely more important. In reference to that our efforts for some time to come must necessarily be in the main of an educational character, and, in the present state of public opinion, we have to teach abstract truths through the medium of practical measures. But the latter should be valuable to us, and valued by us, principally on account of the occasions they offer for bringing the former under Parliamentary consideration and discussion. It is recommended to the committee that the whole force of their influence be directed to this end—that they make it their special study to secure for any measures they may deem it advisable to introduce or to support, such advocacy as may do service not to them only but to the much greater object to which they are but initiatory, and that their whole Parliamentary action be so shaped as to prepare the way, as speedily as may be, for pressing upon the decision of the Legislature the entire scope of the great question to which they have committed themselves.

Even the advice thus tendered it may be found necessary, at the latest moment, to set aside as practically inapplicable. We know not yet what will be the business which the new Parliament, on its first assembling, will be invited by the Crown to undertake. Probabilities point to a bill for the amendment of our representative system. Should such a measure be submitted by her Majesty's Ministers, and should its main provisions coincide with public opinion, it will unquestionably absorb the greater part of the attention and interest of Parliament throughout the session. No politico-ecclesiastical question, large or small, will stand a chance of successfully asserting its importance in presence of a projected change in the constituent element of the popular branch of the Legislature. We have, therefore, to contemplate the possibility of such a state of affairs as would render direct action on Parliament by the Committee little better than a waste of power. Whether it accord with our convenience or not, the Reform question, if it be introduced by the Government, will claim and have, not merely precedence for the session, but something closely approaching to a monopoly of interest. It will be our wisdom to refrain from challenging that claim. Every question, the success of which this Society is labouring to promote, as, indeed, all other questions based on reason and justice, will be placed in a more hopeful position by any such reconstruction of the tribunal before which its merits must be argued, as will give a fuller and more correct interpretation of the national will. We have uniformly professed that whatever we seek to do, we seek to be done by the force of public opinion exclusively—and the more adequate the constitutional provision made for the expression of that opinion, the greater the confidence we entertain of success. An enlarged and amended representative system will, there is reason to believe, put within reach of all who are striving to effect salutary changes an increased leverage, and, undoubtedly, it will be available for helping on at augmented speed the cause of religious equality. Possibly we have overrated the extent of public favour that cause has won for itself. It so, it is better that we should know how the matter stands. At any rate, we are content to abide the test. It will scarcely be deemed the Committee's duty to add a single embarrassment or difficulty to the aggregate of those which are inevitable in the prosecution of an honest measure of Parliamentary Reform. It will be for them to judge, when time and events shall have exposed to view the prominent features of the political situation, what extent of ground they may occupy without detriment to the prospects of organic change, or whether they can with advantage take up ground at all. The question of the representation is indeed in no sense specifically theirs—it is that of the people of the United Kingdom. But it virtually includes in itself the potential force which is greatly required to give effect to all sound politico-ecclesiastical changes; and it would surely prove a grave mistake to insist on pursuing a present but lesser good at the expense of a far more comprehensive, albeit a future one.

In case the Executive Committee should thus find themselves precluded from direct active efforts in the

Legislature, they will nevertheless, it is believed, find ample scope for all their energy elsewhere. Even under the most favourable conditions for Parliamentary work, there would still remain a vast breadth of teaching to be done in the country. Much as the Society has accomplished in this respect, and marvelously improved as is the tone of public feeling in reference to the fundamental principles it inculcates, it has not yet completed its indispensable task of tutitional preparation in the minds of the people. Even outside the pale of the Establishment, no small amount of well-directed labour is required to insure the clearness of apprehension, the depth of conviction, the earnestness of feeling and the unity of action, in the absence of which no very high results are to be anticipated. As to the great majority of those who are nominally attached to the National Church, the wisest, the most conciliatory, and the most persistent effort is demanded to obviate their prejudices, to dissipate their fears, to make them conscious of their humiliating position, to enlist their secret sympathies, and to make them see that no conquest over them is intended, but a simple conquest in behalf of spiritual Christianity, and of that ecclesiastical self-government, freedom and charity, in which they and we alike are interested. Till the great truths we have organised ourselves to teach have mastered their consciences, we shall succeed to no very great extent in getting them embodied in law. Granted that the House of Commons is the most elevated and commanding stage from which to proclaim them, and that our best endeavours should be made to avail ourselves of it for that purpose, it by no means follows that a temporary preoccupation of it for another great national end should be accounted by us even a passing disadvantage. We can vary our method of work with the season and its opportunities. We can resume the platform with more abundant and concentrated energy; we can set up the lecture-desk in the most unenlightened corners of the land; we can ply the public press in diverse ways adapted to the several classes of society; and we can collect, store up, and classify materials for information against the period when they shall be sought after by politicians and statesmen.

#### THE LIBERATION SOCIETY IN THE PROVINCES.

**SOUTHAMPTON.**—On Tuesday, the 21st inst., the volunteers of Southampton were invited, by a private circular, to meet Mr. Carvell Williams, the secretary of the Liberation Society, at the Victoria Rooms, for the purpose of receiving a statement relative to the past and future operations of the society, and of conferring on the means of promoting its interests in this district. A numerous body of gentlemen, representing most of the Nonconformist congregations of the town, attended; there being present, among others, Mr. Lankester, who presided, the Rev. C. Williams, the Rev. H. H. Carlisle, Mr. Randall, the Rev. S. March, the Rev. R. Craven, the Rev. J. Collins, the Rev. J. Skinner, and the Rev. T. Sissons. After tea had been served, the chairman introduced, with some highly-eulogistic remarks, Mr. Carvell Williams, who delivered an address of considerable length. The Rev. Charles Williams then moved a resolution expressing gratification at the statements just made, and a sense of the necessity for increased exertions to promote the diffusion of the society's principles at the present time. He thought that they were indebted to the society for raising them above the strife of sects and parties, and that it was a real evangelical alliance. He was amazed at the progress which Episcopalians were making in the recognition of the principles of true religious liberty, and felt jealous lest in that respect they should outstrip Nonconformists. Mr. Falvey, who seconded the motion, said that no one who had heard Mr. Williams could doubt that the society had laid the foundation for the adoption of the noblest principles which could characterise the Government of a State. He had belonged to the society from the first, and thought it had nobly done its work. Mr. Pegler then proposed, and Mr. Dowman seconded, a further resolution relating to the special fund, and, papers being circulated, numerous subscriptions, from 50*l.* downwards, were soon announced, and it was agreed that an effort should be made largely to increase the Southampton subscription list. Mr. E. D. Williams and Mr. R. D. Smith then proposed the appointment of a local committee, and a hope was expressed that there would soon be such a revival of the old political spirit of the town that it would again return two Liberal members. Mr. Randall referred to the society's journal, the *Liberator*, in terms of strong approval, and the Rev. R. Craven insisted on the necessity for indoctrinating the young in their principles. A hearty vote of thanks having been given to Mr. Carvell Williams, for his attendance, as well as for his lengthened and able services in the cause of religious equality, the Rev. H. Carlisle proposed a vote of thanks to the chairman, and, in doing so, said that he had not before connected himself with the society, but should have much pleasure in working for and subscribing to it. The motion having been seconded by the Rev. S. Williamson, of London, the interesting proceedings of the meeting—of which we have given but the briefest sketch—were brought to a close.—*Abridged from the Hants Independent.*

**PLYMOUTH.**—On the 14th inst., a public lecture on "State-Churchism and Free Churchism" was delivered at the Plymouth Mechanics' Institute, by the Rev. A. Mackennal, B.A., of Surbiton. The unpropitious state of the weather had an effect upon the attendance, but there was a goodly number present. Mr. Peter

Adams occupied the chair. The lecturer, after describing the essential characteristics of the two systems, said that there would be no question which was sanctioned by Scripture teaching and apostolic practice. He adverted to numerous facts illustrative of the actual position of the Establishment as a church in bondage, and showed that it was the growth of religious life in the Church which had made its members conscious of the mischief which the system was inflicting upon them. He concluded by asserting that the work of freedom was going on, and they ought to do all in their power to help it. It would be a shame to Dissenters if they did not assist in restoring a church from bondage, and it would be a still greater reproach to them if the Churchmen succeeded without their help. The lecturer concluded amid general applause. The lecture was most eloquently delivered, and at its close a unanimous vote of thanks was accorded to the lecturer on the motion of the Rev. Mr. Hipwood, seconded by Mr. R. C. Serpell.—*Abridged from the Western Daily Mercury.*

**CORNWALL.**—We last week reported a lecture delivered by the Rev. A. Mackennal at St. Austle, and now add that, in connection with his visit to that place, he also lectured at Falmouth, Redruth, and Liskeard, to very attentive audiences. In reference to these lectures a correspondent expresses the opinion that the society has too much neglected Cornwall, which abounds in Dissenters, who, however, have not yet been stirred up, as they might be, to vigorous action on behalf of their distinctive principles.

#### THE "TIMES" AND THE BAPTIST MISSIONARIES IN JAMAICA.

A recent *Times* leader on the [Jamaica] outbreak has elicited the following letter from Sir M. Peto, addressed to the editor:—

Sir,—In your issue of Monday, the 13th inst., in a leading article, I find the following words:—

In the old days of slavery the Jamaica negro was noted among his race for his dangerous character, and he rose against his master, under the guidance of the Baptists, on the very eve of emancipation."

I cannot, Sir, allow this very grave accusation against the body to which I have the honour to belong to pass without a word of comment. The Baptists of this country have long taken a deep interest in the welfare of the negro, and contributed by their exertions to secure the abolition of slavery throughout the dominions of Great Britain. But you must be fully aware that their principles and procedure have been, and are, utterly averse to the encouragement of insurrection against lawful authority, and you must have forgotten the facts, which completely disprove the statement made in the passage I have quoted above.

It is perfectly true that an attempt was made to fasten upon Baptist missionaries the guilt of the slave insurrection of 1831-2. But in every instance the case broke down, although the basest efforts were made, by subornation of false testimony, to secure the conviction of the accused missionaries.

I cannot adduce better evidence of this than the following extract from the editorial columns of the *Times* of the 15th of September, 1832. Your predecessor says:—

No instance of insubordination or outrage has ever occurred throughout these colonies since the abolition of the slave-trade, whence prompt occasion was not taken to charge the guilt of it upon the unfortunate missionaries. . . . In the late insurrection of Jamaica some missionaries were subjected to trial under similar charges; but, notwithstanding the clamour raised against them, and the excitement then prevailing in the island, no misconduct was substantiated against any one of them—not one conviction could be obtained, however ardently it was wished for and diligently sought.

The bitterness and disappointment of the planting interest vented itself, as you will remember, in the destruction of numerous chapels and dwelling-houses; outrages declared by Earl Belmore in his proclamation to be "disgraceful to the colony, subversive of order, and a dangerous example." The British Government paid to the Baptist Missionary Society, for their restoration, the large sum of 11,705*l.*; that, as it was officially stated, "the negro population might not be deprived of the services of those able and zealous missionaries, who were compelled by violence to quit the colony."

I might refer you, with the perfect assurance that the evidence will establish the extreme inaccuracy of your assertion, to the Parliamentary Bluebooks of 1832; but will satisfy myself with two brief quotations from replies of Sir Lionel Smith, Governor of Jamaica, to addresses from the Baptist missionaries and the society in 1839. He says:—

Even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you. The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion, and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and just in all Christian countries.

To the society said Sir Lionel Smith:—

The ministers of your society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to her Majesty's Government in that colony, by giving effect to those measures of amelioration which ultimately terminated in freedom. The calamities so industriously circulated by the planters against the ministers of your church have been proportioned to the good in exposing oppression, and in guiding the negroes in their moral and religious improvement. The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests.

In another column of your paper occurs the following passage:—

They (the rebels) had left for the Baptist chapel to have a prayer-meeting, and to thank God for their success. After half-an-hour spent in psalm-singing by those blood-stained wretches, one of their leaders addressed them, pointing to the favour which the Almighty had shown in delivering their enemies into their hands.

With regard to this statement, I have only to say that there is no Baptist chapel or congregation connected with the Baptist missionaries of the island, or the

society in this country, in Morant Bay, or within eighteen or twenty miles of it.

I remain, Sir, your obedient servant,

S. MORTON PETO,

Treasurer of the Baptist Missionary Society.

Chipstead-place, Sevenoaks, Nov. 14.

To the foregoing the *Times* appends a note:—"We wish to know whether Knibb was, or was not, a Baptist minister?"

In a further letter replying to the *Times* Sir Morton defends the Rev. William Knibb from the insinuations thrown out against him in reference to the events of 1831:—

I am happy to tell you that the Rev. William Knibb, although arrested, and, as was proved, witnesses were suborned to swear against his life—a Jamaica grand jury on such evidence bringing in a true bill—was not subjected to a trial, because the Attorney-General refused to prosecute. Subsequently he rendered important services to the Government, and was summoned to give evidence relating to the insurrection before a Committee of the House of Commons, for which I refer you to the Bluebooks of 1832.

Sir Morton adds:—"With regard to Mr. Gordon, I am able to say, from letters received by this mail, that he never joined a Baptist church, and lately in a court of law declared himself a member of the Church of England." The *Times* rejoins by referring to other letters, all of which, however, are anonymous, except one, which is signed by the Rev. J. Radcliffe, who subscribes himself a minister of the Established Church of Scotland. He inveighs himself against Dr. Underhill, and declares that they all might have been murdered at Christmas, and denounces the "game of humanity-mongering the players of which are at a safe distance, while we are the victims."

#### TERRITORIAL MISSIONS.

The following is a copy of a paper by the Rev. J. H. Wilson, which was to have been read before the Congregational Union at Bristol, but was deferred in consequence of the pressure of other business:—

By the census returns of 1851 it appears that five millions of people in England and Wales who might have been present were absent from church and chapel on the census Sunday. Of this number, two millions and a half are residents in the country, one million and a half in the large provincial towns, and one million in the metropolis of London. Nor was this neglect of the means of grace occasioned by any general want of church and chapel accommodation, for it appeared that, although in many districts new churches and chapels are urgently needed, yet in others the accommodation was abundant. In Cambridge, for example, 53 per cent. of the 58 per cent. assumed as the maximum standard of sittings required was provided, but 31 per cent. only of the people were in attendance, leaving 22 per cent. of the space unoccupied. In Birmingham, with a population of 234,841, there was accommodation provided for 28 per cent., and yet only 19 per cent. of the people were present; while in Manchester, with a population of 303,332, and 31 per cent. of sittings, only 22 per cent. was occupied. The returns for London were still more depressing. With accommodation for 26 per cent., or nearly one-half the amount required, there were present only 18 per cent. on the average; and so low was the attendance in the Tower Hamlets, that, if you had asked any ten persons you had met on the evening of the census Sunday where they had been to worship God, eight out of the ten would have replied, "Nowhere." In view of these and such like facts, Mr. Horace Mann might well say, "Church and chapel accommodation are not so much wanted as church and chapel inclination; for it is clearly shown that the people will not come to you, and therefore you must go to them." But still, as another acute writer on the census returns says, "There are two ways of looking at these facts—viz., at the bright side and at the dark side. The general method seems to be, to look at the enormous mass of absentees, and to consider what Christianity has not done; the equally useful and necessary method is to look at the still greater mass of attendants, and consider what Christianity has done, not considering those without as lost to us, for they were never possessed, but looking at those within as pained, for they are, by profession at least, on the side of Christianity." Now, here lies both our hope and our duty; those within must get into contact with those without. The leaven of the Gospel must be put into the heart of this great mass of seething humanity, and our work will only be done when the whole lump is leavened, for, as has been eloquently said, "It is neither a system of un-Christian morals, nor the meagre Christianity of those who deride as Methodistical all the peculiarities of our faith, that will recall the neglected population; there is not one other expedient by which you can recover lost humanity, but by going forth with the Gospel of Jesus Christ among the people. Nothing will subdue them but that regenerating power which goes along with the faith of the New Testament; nothing will charm away the alienation of their spirits but their belief in the overtures of redeeming mercy."

Such being the disease, and such the remedy, it remains to be considered how that remedy may be applied by means of *district missions*.

"We have long thought," said the late Dr. Chalmers twenty years ago, "that the failure of every former attempt to reclaim the masses of our population was due to the insufficiency of the means which had been brought to bear on them. It is under this conviction that we have advocated the concentration of commensurate efforts on a small enough territory. What cannot be done in bulk and all at once, let us try in separate portions, each within the compass of an efficient agency. The very essence of our scheme lies in the thorough operation of what we have called the *territorial principle*." Having selected a district in the West Port, where only one in ten of the inhabitants attended any place of worship, the Doctor proceeded to establish a territorial mission. He first gathered the people into a central place of meeting, separated himself from every benevolent society with which he had been officially connected, that he might be better able to advocate the doctrine of self-reliance among the poor; and, with a few godly elders, so worked the mission that a chapel had soon to be built,

to which schools were afterwards added. In 1847, he said, "I have now got the desire of my heart; God has indeed heard my prayer, and I could now lay down my head, and die in peace." A few days after this he wrote to a friend in New York, "I wish to communicate what to me is the most joyful event of my life. I have been bent for *thirty years* on the completion of a territorial experiment, and I have now to bless God for the consummation of it." Three months after this, and this great and good man was called to his rest. But the mission continued to prosper, and there are fifty territorial missions in Scotland, with about 30,000 people in attendance, gathered from the courts and lanes and wynds of their neighbourhoods, who contribute annually, by their seat-rents and weekly offerings, from 10,000*l.* to 12,000*l.* "I had once the opportunity," says Mr. Samuel Morley, "of hearing from Dr. Guthrie an account of the work done in Edinburgh on this territorial mission system. Every house was visited in particular district, agents were appointed, and upwards of forty voluntary workers went regularly into the field, each one having his department of labour. There were schools, evening-meetings, and working men's clubs, and the results of all this systematic effort were very cheering. I am convinced," he adds, "that the territorial system of working would be found acceptable to our churches."

But, valuable as is this system of means, it was felt even in Edinburgh that there was a large class of working men who were not disposed to enter any place which was purely religious in its appointments, but whose sympathies, if once moved, might be enlisted in support of secular means calculated eventually to secure the highest religious ends. Under this conviction we established a new district mission in the city of Aberdeen, and so successful has that undertaking been that, while its temperance society, its penny bank, its clothing club, its scientific lectures, its social meetings, prepared the way for the sowing of the Gospel seed, the religious organisation became so prosperous that it now composes a self-sustaining Christian church of 250 members, a congregation of from 600 to 700 people, and a system of education which has trained thousands of children without one farthing having ever been received from the Government funds. "Taking the whole circumstances into account," says one of the magisterial authorities of the city, "and keeping in view the sad scenes that occurred in the low theatre which occupied the site where the chapel now stands, I cannot but conclude that the institution has been of the greatest public benefit to the community."

Now, what has thus been done in Scotland may in like manner be done in England, and indeed has been already accomplished to a greater extent, by greater variety of operations, than is generally known. Five-and-twenty years ago one of the most influential Dissenting churches in London selected as the object of its Christian affection a spiritually destitute village in the county of Somerset, and has ever since looked on this spot as its own. Besides contributing money to support a missionary, a band of devoted ladies have all along provided clothing for its poor. 300 persons profess to have found saving good at that mission station, most of whom have emigrated to different parts of the world, while five ministers now occupying pulpits connected with our denomination were brought to Christ there; and, though surrounded by Romanising influences and exposed to many persecutions, not one of those converts were ever induced to sympathise either with the Popery of Protestantism or the Popery of Rome.

In London, the church assembling in Union Chapel has for fifteen years maintained a district mission in Spitalfields, where an agency as comprehensive and self-denying as any that has yet been maintained has successfully laboured amongst the poor. Affiliated with that church, the converts at this mission-station enjoy all the advantages of being practically independent without the risks and inconveniences of being too soon left to walk alone. Marvellous, truly, have been some of the changes at this place, and heroic in the highest degree have been the labours of its visitors and its teachers in the ragged-school.

The church under the care of the Rev. Dr. Raleigh has also committed itself to this aggressive work, and now sustains, or assists in sustaining, three domestic or district missions, with every prospect of their soon being able to support themselves. Our churches, too, in the east of London, have selected districts and planted new missions, where chapels will be speedily built.

In the north there are large tracts of spiritual destitution in all our great cities and large towns which individual churches cannot undertake, and which can only be reclaimed by co-operative labour. To provide a sufficient territorial and district agency for these we must have our home missions and Congregational associations, for, though organisation is not life, it is that by which life is propagated and sustained. George Whitfield was a great preacher, but he was not an organiser, and hence but few churches of his own gathering now remain. John Wesley was not such a preacher, but he was an organiser, and the memorials of his wisdom and sagacity cover the land. If then we would succeed in planting missions where they are wanted in London and our large towns, we must have organisation.

Now, in view of all this, the importance of promoting such an agency as shall be reproductive will at once appear. The Bishop of London has large funds at his disposal, but unless the territorial principle is carried out they will soon be exhausted, and comparatively little good done. It is a great mistake to suppose that the people cannot or will not subscribe towards the permanent support of the means of grace amongst themselves. On the contrary, these territorial missions have shown that the very poorest like to do something, and it is much to be desired that this fact were more counted on than it is by the different religious bodies who are seeking to promote the evangelisation of London. In starting a new mission there must be considerable outlay, and, as in the case of some of those territorial missions in Scotland, years will pass away before they can do much for themselves; but if they are taught to give something from the very first beginnings of the work among them, they will be sure to become self-sustaining in the end.

#### THE BUNHILL-FIELDS BURIAL-GROUND.

In the Court of Common Council on Thursday, Mr. MAYNARD brought up a report from the City Lands Committee in relation to Bunhill-fields Burial-ground.

The Corporation had been desirous of ascertaining the views of the Ecclesiastical Commissioners upon the subject, and whether any arrangement could be made to preserve the present sacred character of the burial-ground. The Commissioners informed them that some time since a negotiation had been opened with them by Mr. Joseph Ivimey, on behalf of some gentlemen who proposed to purchase the burial-ground, in order that the same might be preserved from desecration; and the Commissioners considered that the terms of an arrangement had been agreed upon, whereby, in consideration of the sum of 10,000*l.*, the burial-ground was to be conveyed to certain trustees, subject to a condition that, in case the ground should be applied to any other purpose, it should revert to the Ecclesiastical Commissioners. Mr. Ivimey, however, had withdrawn from all further negotiation. The committee had since requested to know whether the Commissioners would be disposed to make any arrangement for granting the Corporation a lease of the ground at a nominal rent, subject to their keeping it up in good condition, and to the lease being determined, in the event of the ground being appropriated to any secular purpose, when the Commissioners stated that they had nothing further to communicate on the subject. They were trustees, and had their duty to perform, and that duty was to get as much money as they could for the ground. (Ories of "Shame, shame !")

Mr. CHARLES REED, in rising to move a resolution, said that the history of the Bunhill-field was remarkable. It formed a small part of the large estate granted in 1815 by Robert de Ballock to the City of London, and though as a large and profitless morass it was charged with the nominal rent of 20*l.* per annum, it now formed the valuable Finsbury estate, about to pass from the Corporation of London, with a revenue of 50,000*l.* a year, to the Ecclesiastical Commissioners, as the legal representatives of the Prebend of Finsbury. It was not his business to enter upon the inquiry now as to the circumstances under which the City was to relinquish next year so valuable a property, but he could not help thinking that some grievous fault had been committed by which they were now to be deprived of the lapsed prebendal estate. The grant was made in such terms as to seem to imply a lease in perpetuity, and there was no doubt that for two hundred years the property was so held. In 1561 a fire, caused by lightning, burnt down a large part of the cathedral of St. Paul, and in consideration of the City finding lead enough to roof the new building, the prebend, by way of payment, gave the Corporation a new term, by which, at that date, they had a clear holding of 215 years. In 1655, when the lands of the Dean and Chapter were for sale, the City purchased the fee-simple of the estate of the Commissioners, and, as lords of the manor, they paid no rent for ten years. At the Restoration the property was taken back, and a rent of 30*l.* was demanded and paid. To recoup themselves this heavy charge, the Corporation resolved to make use of the Bone-hill field as a place of extramural interment. There was good evidence that interments were made as early as 1665, during the pestilence. A wall was built round the ground, and it was farmed out to one Tyndale, and subsequently to other tenants, until in 1769 a negotiation took place between the City and the Prebend of Finsbury for a new lease. In 1768 the Corporation referred to their Committee on City Lands to consider and report, and they did so in January, 1769, in the following terms:—"The City Lands Committee report that they have agreed with the prebendary to join in an application to Parliament for an act to enable the prebendary and his successors to grant a lease to the City of the prebendal estate from Christmas last for a term of ninety-nine years, renewable at the expiration of seventy-three years, by adding fourteen years, to make up the term of forty years, and afterwards renewable every fourteen years in like manner for ever." This arrangement was carried into effect by an Act of Parliament known as the Finsbury Estates Act, 19 Geo. III. cap. 51. A further lease for ninety-nine years was agreed upon; but, strange to say, the renewal never took place. In 1781 the City took the burial-ground into its own hands, and had derived from it a revenue of nearly 700*l.* per annum. In 1787 it was referred to the City Lands Committee to inquire into the causes of a falling off in the income, and they reported that it arose from the opening of several new grounds, and from a fear that at some future time the whole property might be built over. The seventy-three years ran out in 1842, and it was not a little singular that the Corporation were that year in negotiation for the purchase of the fee-simple of the estate, and a bill was introduced into the House of Lords by the Bishop of London for the purpose of legalising the sale. The bill passed the Lords, but, as a money bill, it should have gone first to the Commons, and when it was taken there, it was reported against and thrown out. Thus the City lost their last chance, and in 1852 the ground was closed, the registers were removed to Somerset House, a watchman protected the property, and it was now held to pass with the rest of the estates in 1867 to the Ecclesiastical Commissioners. The City had received, from 600*l.* to 700*l.* a year, and next year these fields, together with the whole estate, worth 60,000*l.* a year, would pass to the Ecclesiastical Commission, who represented the Prebend of Finsbury. The question was, what was the duty of those ancient contracting parties to the citizens of London, and not to them only, but to the country? He affirmed that in the eyes of the world both parties were bound to fulfil to the letter their solemn agreements, and to ratify, despite all inter-

vening and unexpected circumstances, the pledges they had given. He said it was not, as had been stated, a Dissenting question; though John Bunyan, Isaac Watts, Knollys, and Lardner, were buried there, a portion of the ground had been consecrated, and bishops had officiated in it, and that could not be called the burial-place of a party which held the remains of De Foe, Fleetwood, Blake, and Ritson. The petition which he had had the honour to present was most influentially signed, and the question now remained, what answer would they return to it? The object of his motion was to declare that the ground should remain one of the open spaces of the metropolis, sacred against all disturbance, and that while it was the duty of the City and ecclesiastical authorities to keep faith with the public, the Corporation of London should undertake to become trustees of the ground, to be by them taken care of, and secured from being perverted to secular uses for ever, and be then moved a resolution to that effect.

Mr. J. F. BONTEMPS, in seconding the resolution, expressed his opinion that it was monstrous the Ecclesiastical Commissioners should entertain or propose to dispose of the ground in the way alluded to. The Corporation had discharged its duty so long as the ground had remained in its hands—they having retained it in its integrity. It now devolved upon the Ecclesiastical Commissioners to do in the future what the Corporation had done in the past. (Hear.) He thought any proposal to dispose of the ground would call forth the indignation not only of the people of this country, but also of America, and he believed they would do anything and everything rather than see it desecrated. The Commissioners having become the possessors of such a large amount of property, ought, he thought, to be ashamed of themselves for seeking to dispose of the ground as they had done. It was stated by the chairman of the committee that a sum of 10,000*l.* had been offered for it, but he (Mr. Bontemps) had made inquiry into that point, and he believed there was some mistake about it, for he understood that no person was ever authorised to offer that or any other sum of money for it.

In reply to a question, whether any pledge had been given that the ground should be kept as a burial-ground, the COMPTROLLER said he had made search and found only one record of such a pledge: that was in 1788, when the resolution of the Court of Common Council was passed that the ground should be preserved for ever hereafter as a burial-ground. (Hear, hear.)

Mr. Alderman SIDWELL said it struck him that nothing but an Act of Parliament would set this matter right. It was a matter of public importance, and he quite agreed that a place which had been set aside for burial purposes, certainly 150 years, should not be lightly desecrated; and he was anxious that the Corporation, having held this ground for 500 years, should do its duty to the public and to the citizens, whose representatives they were. (Hear, hear.) He should give a qualified assent to the resolution, but he thought the difficulties were such as could only be overcome by a short Act of Parliament.

Mr. Alderman COPKLAND did not wish to cast any stigma upon the Ecclesiastical Commissioners, but he advised the Court to leave it with them to deal with this subject, and let the public see what they would do. If they desired to get rid of this place, sacred as a burial-ground, let them take the whole responsibility upon themselves, and public opinion would most assuredly be expressed in unmistakeable terms. (Hear.)

Mr. LAWLEY thought the Ecclesiastical Commissioners would never dare, in the face of public opinion, to accept a pecuniary payment for ground hallowed and sacred. (Hear.) He advised members not to think of an Act of Parliament. Let them express their opinion that day fearlessly and firmly against any idea of disposing of the ground, and he believed they would be backed up by the country from one end to the other. (Hear, hear.)

Mr. J. J. BLAKE observed that members of his own family had paid money for ground in this burial-place, to be kept by them in perpetuity, and it could not be now appropriated to any other use. He said that both in a moral and commercial point of view such a proposition as that entertained by the Ecclesiastical Commissioners would not be sanctioned by the public. (Hear, hear.)

Mr. R. ROWE thought that if the Ecclesiastical Commissioners acted in defiance of public opinion, by disposing of the burial-ground for a pecuniary consideration, they would show themselves unworthy of the office which they held.

Mr. Deputy LOTT could not see that the Corporation had in any way parted with their rights in respect of this land, and he thought it should be referred to the City Lands Committee to take legal opinion as to what were their rights in regard to this matter. It was monstrous that the bodies of the celebrated men buried in the burial-ground would be scattered to the winds, and such a proposition would doubtless be strongly denounced by the public. (Hear, hear.)

Mr. Deputy BURNELL suggested that the words "And the ground having been consecrated," should be omitted from the resolution, as the evidence was not clear as to whether that was so or not.

Mr. H. L. TAYLOR asked whether it was true that an English bishop had been buried in the grounds?

The COMPTROLLER was not in a position to answer that question.

Mr. H. L. TAYLOR thought the resolution as proposed by Mr. Reed was a little too strong, and he suggested whether it would not be advisable that the

Committee should be authorised again to confer with the Ecclesiastical Commissioners in a more conciliatory spirit.

Mr. Alderman J. C. LAWRENCE said he had been appointed one of the deputation of Nonconformists upon this subject, and he had mentioned to Mr. Bouverie on that occasion that a clergyman of the Church of England had officiated on the ground, and that a Bishop of the Church of England had officiated there. Mr. Bouverie replied, "Then it must have been consecrated, and we cannot touch it." With respect to the alleged offer of 10,000*l.* for the ground, he would make bold to say that nothing of the kind had ever taken place with the Commissioners, but Mr. Joseph Ivimey simply asked the question as an individual, in some correspondence which had taken place between himself and the Commissioners, to the effect that if they made up their minds to sell it, what would be the sum they would ask for it. The reply was 10,000*l.*, and upon that Mr. Ivimey communicated it to the other Nonconformists, who declared that they would not give a farthing or a shilling for the ground, and that fact Mr. Ivimey had communicated to the Commissioners. (Hear, hear.) It had been said that only one pledge had been given by the Corporation to keep this property intact, but he asked whether that was not sufficient to bind the Corporation? (Hear, hear.) The worthy Alderman, in a very eloquent speech, further expressed his opinion that the Ecclesiastical Commissioners would not care to appropriate this land for any such purpose as that suggested, but that it would be allowed, as every right-thinking man, he was certain, would see that it should be permitted, to remain in its present state, and that the ashes of those buried within the burial-ground would in no way be disturbed. He concluded amidst loud cheers by urging the Court to adopt the motion proposed by Mr. Deputy Reed.

Mr. STEWART observed that the Corporation had received five-sixths of the moneys paid for the vaults and burial-places in the ground, the other one-sixth being received by the Prebendary of St. Paul's, and it was clear, therefore, that both were morally bound to see that the remains of those buried there were not disturbed. (Hear, hear.)

The motion, after a few words from Mr. Deputy Reed in reply, was put, and carried unanimously.

Upon the motion of Mr. MAYNARD, it was decided that a copy of the resolution just passed should be forwarded to the Ecclesiastical Commissioners by the Town Clerk.

#### THE CORPORATION OF LONDON AND SECTARIAN GRANTS.

At a meeting of the Court of Common Council on Thursday, Mr. Lawley brought up a report from the Coal and Corn and Finance Committee, for granting the sum of 1,000*l.* to the Bishop of London's Fund. In recommending the adoption of the report, he knew that the question would most likely be seriously debated as to whether the Court should make a grant out of its funds for the purposes contemplated by the Bishop of London in forming this fund. The opinion of the committee was entirely unconnected with any religious sect or party, and if the Court accepted the report, he hoped they would do so under the same feeling, and entirely banish any feeling connected with sectarian objects, but go on the broad principle that if property has its rights it has its duties, and act on the same principle that had actuated those corporate bodies and the persons who had contributed towards the fund—that they had given because they thought that it had a moral object in view, apart from sect, and with a view of enhancing the funds of the Church. It might be said that if the Court gave to the Bishop of London's Fund, they would be called upon to contribute to other funds, but he thought they need not go so far; but they could still maintain the voluntary principle to give according to the fulness of the hand, and the condition of the revenue. He believed that the proposition was one that was calculated to do good, and in supporting the fund no man need fear that he was violating his conscience.

Mr. COCKERELL then moved the following as an amendment:—"That such grants of money would be a misappropriation of the funds of the corporation, the same not being applicable to ecclesiastical or sectarian purposes, and more especially at a time when all its resources are so much required for the general improvement of the City, its thoroughfares, bridges, &c. The Corporation, he said, had its duties to perform. They were at the present time engaged in very large and important works, such as the new bridge and the viaduct, and money was wanted to carry forward these works, and for other improvements, and it seemed to him that they had better leave such ecclesiastical matters alone. The Ecclesiastical Commissioners were shortly coming into vast property in the shape of the Finsbury estates, and he thought the application to the Court rather inopportune, when they expected so shortly to receive so large an addition to their finances.

Mr. E. DRESSEY ROGERS seconded the amendment, and thought the Corporation had best not meddle with a religious matter. The matter was, in his opinion, one which ought never to have been brought before the Court at all, and he therefore supported the amendment.

Mr. Deputy BONES did not agree with the amendment, because he thought that the Corporation had funds wherewith to carry out the improvements. The Corporation had always found the means to aid religious and other institutions; but he should prefer that the Corporation should be the almoner of its own funds, and he objected to giving to the Bishop of

London's fund so large an amount. Let the Corporation, he said, dispense its own funds.

A discussion ensued, in which Mr. Deputy De Jersey, Mr. M. M'George, Mr. Murrell, Mr. Kelday, Mr. Fricker, Mr. Pedler, Mr. Finlay, Mr. J. Richardson, Mr. Medwin, and other members, took part, and afterwards the amendment was put and carried by a large majority.

Two other reports from the same committee, one recommending a grant of 50*l.* to the Islington Church Home Mission, and 210*l.* to the London Congregational Chapel Building Society, were brought up, but in both instances the recommendations were negatived.

**CHURCH-RATE CASE.**—In the Court of Arches, on Friday morning, the extraordinary Church-rate case, Edwards and Mann v. Hatton, came on for hearing before Dr. Lushington. The churchwardens of Mattishall, Norfolk, assessed the defendant at 80*l.* a-year to the Church-rate, amounting to 6*s.* 8*d.*, and he alleged that the assessment for his farm should be 100*l.*, and therefore the rate was illegal. The churchwardens exhibited a libel to recover the amount in dispute, 6*s.* 8*d.*, and the ratepayer denied his liability. The proceedings in the case were of a voluminous character, and the novelty of the question raised created some interest in the present condition of the law as to Church-rates. The Queen's Advocate (with whom was Dr. Swabey) appeared for the churchwardens; Dr. Deane, Q.C. (Dr. Tristram with him), appeared for the defendant, Jonathan Hatton. The Queen's Advocate said this was the first case of a Church-rate which any ecclesiastical court had ordered to be taken by *scid roce* evidence, and therefore the churchwardens were called to prove the different averments in their libel. The case had come before the court as to the admissibility of an allegation made by the defendant. It was an important point of law that had been raised. In all Church-rate cases, the complaint on the part of the ratepayers was that the rates were unequal and unjust; but the great peculiarity in this case was that Hatton had been assessed at a much less sum than he ought to have been. Such an allegation had never been pleaded in a Church-rate case before. How could it be said that the defendant was aggrieved by such a rate—could it be maintained that he was aggrieved? He (the Queen's Advocate) wished to take the objection that the defendant was not aggravated by the assessment made, and as there might be an appeal he wished to have his lordship's decision on the present occasion, although he had given his opinion when the case was before him on a former occasion. His lordship observed that Hatton was defendant in this matter, and therefore it could not be said he was not aggrieved. The churchwardens were plaintiffs, and were called upon to show that the rate was just and equal. It was certainly the first time such a question had been raised. The Queen's Advocate said he wished the question to be raised; it was certainly a novel one, and it was important that a final decision should be obtained. His lordship agreed that it was a new point. He saw nothing for him to alter the views he had expressed; he should therefore hear the case on the evidence. Witnesses were called, and the case will probably occupy the court for one or two days.

**A DESERTED CHURCH.**—For three successive Sundays there has been no service performed in the church of St. Mildred, Poultry, there being no one in attendance save the pew-openers and a few children; and on one Sunday no clergyman entered an appearance.—*City Press*.

**ROBBERY AT MIDDLESBOROUGH.**—On Sunday night, whilst the Rev. W. Bontems, Baptist minister, and his family were at the Odd Fellows' hall, where the rev. gentleman conducts service, his house, in Corporation-road, was forcibly entered, and several valuable articles, a 5*l.* Bank of England note, and 4*l.* in gold, were stolen.

**MISSIONARY CHANGES IN JAPAN.**—The Rev. G. F. Berbeck, an American missionary in Japan, writes that the prejudice against foreign influence among the Japanese is gradually disappearing. He says,—"This people are eager for foreign books, and it is my firm conviction that, but for the severe idiots against Christianity, the Bible itself, translated from the Chinese, would have been republished here before this day. The Japanese, with all their moral depravity and gross vices, are an inquiring race, with a good deal of common sense, and very apt to learn."

**AMERICAN BOARD OF MISSIONS.**—The forty-fifth annual meeting of this association was held this month, in the city of Chicago, and was largely attended. The annual report shows that the income of the year was 534,763 dols. (which is greater than that of any previous year), and the expenditures were 537,001 dols. The number of missions under the care of the Board is 20; the number of stations, 104; of out-stations, 248; the number of labourers sent from this country and now employed is 314, besides which there are 789 native preachers and helpers engaged in the work. The number of churches is 180, with a membership of 23,338; and there are 13 training and theological schools, and 340 free schools, with 10,722 pupils.—*American paper*.

**THE PALESTINE EXPLORING PARTY.**—Captain Wilson and the party of explorers have left England for Palestine. Their object is to make a preliminary survey of the country. Captain Wilson is to land at Beyrouth, and to go by way of Damascus, Banias, Kedes, to Tell Hum on the Lake of Galilee. Thence he will proceed, by way of Cana, to Beisan, and by Zer'in to Nablus and Sebastiye. He will then visit Seilum, the ancient tombs at Tibuch, Beitin, and

Jerusalem. At each of the above spots he will make such explorations as he may find feasible and desirable, and will use his own judgment as to the length of time at which he will remain at each. He has power to engage the necessary labourers, and generally to incur such expenses as may be requisite for the due and efficient performance of the work. On his passage through the country, he is to make all possible observations on the topography and geology of the district.—*Athenaeum*.

**THE MAYOR OF STOCKPORT AT CHAPEL.**—Mr. W. R. Barr, on being elected to the mayoralty of Stockport, stated to the corporation that he should not attend the parish church on the Sunday on which it was customary for the mayor and corporation to go in procession, but should attend Hanover Chapel, which was connected with the denomination to which he belonged (Independent), the chapel which he usually attends at Heaton Mersey being too far from the town. He accordingly was present at Divine service at Hanover Chapel on Sunday morning last, together with many members of the corporation and other friends. There was no procession, and it is hoped that this may lead to that objectionable practice being dispensed with. A collection was made on behalf of the infirmary, and a larger amount than usual was contributed.

**LANDLORD AND CLERICAL INTOLERANCE.**—Mr. J. Pitman, of Prestleigh, near Shepton Mallet, took a farm of the Rev. J. D. Thring, of Alford, near Castle Cary. Mr. Pitman had testimonials from the Hon. and Rev. E. Talbot, and other gentlemen to whom he had been known for many years. Instead of receiving notice from Mr. Thring's solicitor to sign the "agreement," as per arrangement, Mr. Pitman received the following letter:—

(Copy.)

Castle Cary, Oct. 16, 1865.

Dear Sir,—I find that negligence in my inquiries respecting you has misled both Mr. Thring and yourself.

I was not aware until Saturday that you were a Dissenter; and as you know Hornblotton is a very small parish, and Mr. Thring is both rector and landlord, he would therefore not think it right to introduce a person into the parish who would be unlikely to be a member of his congregation.

Mr. Thring regrets this very much, as he believes that your tenancy might have been beneficial to both parties.

Yours obediently,

Mr. Pitman.

CHARLES RUSSELL.

**WILLIAM KNIBB.**—The *Spectator* observes:—"Had New Zealand settlers committed a tenth of the atrocities perpetrated by the English in Jamaica, the *Times* would have held them up to the scorn of Europe. The victims being negroes, those acts are of course commendable, and the *Times* even goes out of its way to revive the old West Indian falsehood about the share of the Baptists in the insurrection of 1831. It tauntingly asks Sir Morton Peto whether 'Knibb' was not a Baptist. Sir Morton quietly acknowledges a fact which reflects the greatest credit on his denomination, Mr. Knibb having been one of the most devoted and successful philanthropists who ever lived, and the *Times* calls the admission a confession, and asks whether Gordon also is not a Baptist. We trust he was, for in that case the Nonconformist body will compel an inquiry into the most precipitate execution ever authorised by a British government. The hatred of the whites in Jamaica for the missionaries, who are brutes enough to believe that black men have souls, is of ancient standing; and the *Times*, which helped to abolish slavery when it was unpopular, now panders to the lowest of slaveholding theories—the belief that the black man is a brute."

**MR. SPURGEON AND THE END OF THE WORLD.**—Mr. Spurgeon having had sent to him some tracts purporting to be written by himself, which predict the end of the world as likely to come next year, the rev. gentleman, at a meeting held in his chapel last week, thus energetically repudiated the authorship attributed to him:—"You will hear of me in Bedlam whenever you hear such rubbish as that from me. The Lord may come in 1866, and I shall be glad to see Him; but I do not believe He will, and the reason why I do not believe He will is because all these twopenny-halfpenny false prophets say He will. If they said that He would not come, I should begin to think He would; but, inasmuch as they are all crying out as one man that He will come in 1866 or 1867, I am inclined to think that He will not arrive at any such time. It seems to me that there are a great many prophecies which must be fulfilled before the coming of Christ, which will not be fulfilled within the next twelve months; and I prefer to stand in the position of a man who knows neither the day nor the hour in which the Son of Man cometh—looking always for His appearing, but never interfering with those dates and figures which seem to me to be only proper amusement for young ladies who have nothing else to do, and who take to that instead of reading novels, and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore try to gain a little ephemeral popularity by shuffling texts of Scripture as the Norwood gipsies shuffled cards in days gone by."

**FRENCH PROTESTANT MISSIONARIES AND THE WAR IN SOUTH AFRICA.**—The war between the Orange Free State and the Basutos, which broke out a few months since, has been attended with the most disastrous consequences to the French Protestant Mission. Not only has it effaced all religious impressions from the minds of many of the natives, but it has rekindled in their breasts the dormant instincts of the savage, and Boers who have fallen into the hands of Basutos have been massacred without mercy. Several of the stations have been burned by the Free State Boers, but their President, M. Brand, it is only just

to say, gave express and repeated orders that the missionaries and their personal property should be respected. At the date of the last advices, Moshesh, the Basuto chief, had sued for peace. M. Casalis, Director of the French Protestant Society's Mission-house, has recently visited London, and had an interview with her Majesty's Principal Secretary for the Colonies. He had urged the desirability of bringing about a reconciliation, based upon equitable arrangements, between the belligerents, through the intervention of the Government at the Cape.—*Evangelical Christendom*.

**THE SUNDAY TRAIN QUESTION IN SCOTLAND.**—The Sunday question was discussed on Thursday, both in Edinburgh and Glasgow. In the former city a meeting was held in Queen-street Hall, "for the purpose of protesting against the system of trading on the Sabbath-day now carried on by the North British Railway Company." The Master of Polwarth occupied the chair. The speeches were for the most part a repetition of the old arguments against Sunday trains, particular reference being made to certain goods trains which are now run during some part of Sunday on the North British system, and that company was strongly denounced by one or two of the speakers. Resolutions in accordance with the object of the meeting were adopted. In Glasgow, a special meeting of the presbytery was held to take into consideration the pastoral address on the question of Sabbath observance, which was laid on the table at the previous meeting. The approval of the address was moved by Dr. Jamieson, and seconded by Dr. Macduff. Dr. Norman Macleod, in an address which occupied three hours in delivery, objected to the duties of Christians in regard to the Sabbath being based on the Fourth Commandment, which, he held, was abrogated under the New Testament dispensation. He urged that the best course to be adopted for securing a proper observance of the day was the imbibing of the masses with the true spirit of Christianity; and moved that the address be sent back to the committee, and that they be requested "to confine it to the duties to be performed, and the privileges enjoyed by our people on the Lord's-day." The amendment was seconded by Mr. Burns. At this stage of the proceedings, the debate, which had occupied about five hours, was adjourned till Tuesday.

**DISSENTERS AND THEIR SUNDAY-SCHOOLS IN LIVERPOOL.**—*Apresos* of the recent article in the *London Review*, Mr. Hughes, visitor of the Liverpool Evangelical Sunday-school Mission, writes to the *Liverpool Mercury*:—"I have visited in all about 150 schools within a radius of five miles from the Liverpool Exchange, which I have classified as follows:—

Schools.	Scholars.
Church of England ...	30 containing 7,200
Presbyterians ...	17 " 2,830
Baptists, English and Welsh	17 " 5,080
Independents, "	30 " 6,880
Wesleyans, "	24 " 6,510
New Connexion and United Free Methodists ...	10 " 2,280
Primitive Methodists ...	7 " 1,690
Town Mission and Various ...	15 " 2,480
150	34,950

Now the question will be asked, how I have arrived at my figures as given above. I answer: partly from the statements given me at the schools, and partly from my own observations and calculations made during my visits; and I am not sure whether a practised eye, accustomed to calculate numbers in school assemblies, will not often come to conclusions even more exact than books of names sometimes exhibit. The figures given show an average of 240 scholars in each of the Church schools, and I shall not be very wide of the mark if I assume that in addition to the Church schools I have seen, there are 30 schools which I have not seen; and calculating these at the same average, we arrive at the result of 14,400 scholars in the Church schools of Liverpool and its suburbs. The number of Nonconformist schools which I have visited is 120. I propose to add 20 to the number for schools which have hitherto escaped my notice. Taking these as numbering the same as those which I have estimated, and which show an average of rather over 230 scholars for each school, the aggregate on the books of 140 Nonconformist schools in the districts named above will be 32,370 scholars. Now, the aggregate number here given, even supposing all in regular attendance (which is far from being the case), shows a very low percentage in proportion to the population. Assuming the number of inhabitants within the district under consideration at half a million, the result given is about one in 10, or, say about 10 per cent. of the population. This, as compared with Manchester or any of the large towns of the manufacturing districts of Lancashire and Yorkshire, will show a very unfavourable comparison against us."

**THE UNITED PRESBYTERIAN SYNOD AND THE ANNUITY-TAX.**—Under our "Law Intelligence" head will be found a judgment of the Second Division of the Court of Session in the cases of "Aitken v. Harper and others," and "Aitken v. King and others," or, that the real parties may be understood at once, the collector of the Annuity-tax and the Synod of the United Presbyterian Church. The cases, which vary only as to the persons deemed responsible, have been long pending before the Court, decision after decision, chiefly upon technicalities, having been given upon them, and now we have a final judgment of a most unique character, declaring, in the first place, that Dr. King (Moderator of the Synod), Mr. Beckett (clerk of the Synod), and William Duncan and other members of the Synod's Committee, are not liable; and in the second, that the trustees of the Synod, who are said to

represent it as "inhabitants, tenants, and occupiers" of Queen-street Hall, are liable to Aitken, or to the city clergy whom he represents, in the sum of 162/- sterling, with, of course, expenses. The judgment, we say, is unique—possibly some may say inconsistent, and others that it is grossly absurd. The first action against Dr. King, Mr. Beckett, and the Committee of the Synod is thrown out on the ground that these gentlemen, collectively or individually, are neither "inhabitants," "tenants," nor "occupants," of the Synod premises. The second action is held to "stand in a different position," and is decided accordingly, though why or wherefore no reason satisfactorily to common sense or in accordance with the language of the statute, is given. The decision, in fact, is false in logic, opposed to fact, and contrary to the very letter and spirit of the statute—one of those judgments which, like so many others of a similar kind in which ecclesiastical matters are involved and local feelings are unconsciously suffered to exercise themselves, make men almost wish that our law as respects religious exactions were given to us from any other quarter than Edinburgh, and administered among us by any other than our own citizens. All this, however, is a dispute about mere technicalities, and as such may be dismissed without ceremony. The great big question remains behind—Will the U.P. Church pay the 162/- demanded by the city clergy, and now ordered to be paid by her trustees. *SHE WILL NOT.*—*Caledonian Mercury.*

**OPENING OF NATIONAL MUSEUMS, &c., ON SUNDAY.**—On Saturday a joint deputation of delegates of the Trades Association of London, also a deputation appointed at a public meeting held on Tuesday last at Cambridge Hall, waited upon Earl Granville, by appointment, at his private residence, to present a memorial from the representatives of the working men of London, respectfully protesting against the removal of the cartoons of Raphael from Hampton Court (where they were visible to the public on a Sunday) to South Kensington Museum, where they are not to be seen by working men on the only day when they can examine them by daylight. Mr. Morrell and Mr. J. B. Langley introduced the deputation and explained its object. In the course of a conversation, Mr. J. B. Langley adverted to the fact that many publicans had found it to their advantage to establish museums on their premises which were densely crowded on Sunday evening. By some statistics published in the *Nonconformist*, it would appear that there was only accommodation in the churches and chapels of the metropolis for 57 per cent. of those who might reasonably be supposed to go to them. [There is accommodation for only 30, not 57 per cent.] With only one or two exceptions, the churches and chapels were not crowded, and hence it was a fair inference that only one half of the adult population went to any place of worship. Mr. Morrell then instanced the Botanical Gardens in Dublin, which, he said, were opened on Sundays, and thus rendered the question one of mere local importance instead of a national one. Earl Granville said that arose from the fact that public opinion was more generally and definitely expressed in Dublin on the question than in London. After some further observations by Mr. Micheson and others, Earl Granville entered into a conversation, during which he said that whilst his own views coincided with those expressed by the deputation upon the general question, it was impossible for the Government to act without considering the wishes of the House of Commons, and he would like to take a few days before giving any definite reply. Mr. Morrell then thanked his lordship for his courtesy and the attention with which he had listened to the arguments of the deputation for upwards of an hour; and his lordship having gracefully replied, the deputation withdrew.

**PROPOSED EXTENSION OF THE UNIVERSITY OF OXFORD.**—On Thursday afternoon, a meeting was held in the hall of Oriel College, to consider the question of the extension of the University, with a view especially to the education of persons needing assistance, and desirous of admission into the Christian ministry. The Provost of Oriel presided, and there were also present—the Vice-Chancellor, the Master of Balliol, the Master of University, the Provost of Worcester, the Warden of All Souls, the Principal of St. Mary Hall, the President of St. John's, the Warden of New College, Sir W. Heathcote, M.P., Mr. Gathorne Hardy, M.P., Mr. C. Neate, M.P., and a great number of professors and other leading members of the University. The various speakers placed four propositions before the meeting (it being agreed by all that the University is practically full), viz.: 1. The establishment of affiliated halls, which would be under the same discipline as the colleges with which they are associated, without involving the heavy expenses of the college curriculum. 2. That each college should add to its accommodation ten sets of rooms (Christ Church, being the largest, adding twenty), which would provide for 200 additional undergraduates without incurring the cost of any further endowment, either for principal, bursar, or tutors. 3. That a separate college or hall should be built, capable of accommodating 100 students, and that a sum of 100,000/- be raised for the purposes of purchase of site, buildings, and endowments, by public subscription. 4. That the university, out of their own funds, build and endow a college, giving a sufficient number of exhibitions and scholarships to enable young men of very limited incomes the opportunity of graduating free of cost, the nominations to be placed in the hands of the Archbishops of York and Canterbury, in order that no party in the University may be open to the charge of having instituted the college for party

purposes. The latter course was strongly advocated, Mr. Neate, M.P., stating that it might not be known to the public what were the resources at the disposal of the University; but in a few years there would be an annual income of nearly 100,000/- over and above their present revenues; and in making that statement, he challenged contradiction, for he had looked into the rack-rents of the various colleges, and he knew how easy it was for the colleges to enter into the full possession of their revenues, so that they must not look to the present income, but to that which would in a few years be at their command. The meeting was unanimous in resolving, "That a committee be appointed," and "That each college and hall have power to name one member from each to form a committee, with power to add to their number, to consider what steps shall be taken with a view to the extension of the University."

### Religious Intelligence.

**BAYSWATER.**—A very interesting meeting was held in the large schoolroom of Oraven-hill Congregational Church on Wednesday, the 8th inst., to commemorate the fourth anniversary of the present pastor, the Rev. Archibald M'Millan. Tea was partaken of by upwards of 300 persons. The chair was afterwards taken by the worthy pastor, who stated that ninety-one had joined the church during the past year, some of that number having been transferred from other churches, but the major part were gathered from the world. Some practical and powerful addresses were then delivered by the Revs. J. C. Gallaway, M.A., G. D. Macgregor, W. Roberts, B.A., R. Robinson, and J. S. Russell, M.A. Thos. Chambers, Esq., M.P. for Marylebone, also took part in the proceedings; and we should think the Rev. Archibald M'Millan must have been greatly encouraged in commencing the fifth year of his pastorate under such favourable auspices, with the love of his people unmistakably evincing itself. In addition to the deacons, the following gentlemen were also present:—E. Potts, F. Wilkins, P. Payne, B. Logie, Esq., Dr. Barrett, and Mr. Wilcox of Paddington Chapel.

**CLAREMONT CHAPEL, PENTONVILLE.**—On Thursday evening, a very interesting service was held in Claremont Chapel, to welcome the Rev. Wm. Guest, who has undertaken the pastorate, and who commenced his duties in that sanctuary on Sunday last. The greatest friendship and cordiality was evinced towards the esteemed gentleman, who received the warmest congratulations of a large number of the surrounding ministers, whose presence on the occasion showed the high esteem entertained for the new pastor. The platform was occupied by ministers connected with the various Congregational chapels in the neighbourhood. The Rev. Thomas James presided, and after reading a portion of Scripture the Rev. A. McMillan offered prayer. After some remarks from the chairman, the Rev. Henry Allon, of Union Chapel, expressed the pleasure he felt in welcoming Mr. Guest as the pastor of Claremont Chapel, for he could truly call him friend, and he was sure they were receiving one who, from his many excellencies, would prove a blessing to the neighbourhood. He was a tried man, and his ministry would doubtless be such as to gain him the affection of his people. Mr. Allon then remarked that many changes in Congregational churches arose from their ministers being over-worked, and every minister should be spared that particular work which others could perform. Large churches, he thought, should have a plurality of ministers, and there were many of their churches which ought to have two. The Rev. Dr. Raleigh, in looking back upon the shadows of the past, well remembered when in Yorkshire he had worked with his brother, Mr. Guest, and, now that he had come among them, he was happy to congratulate them. He thought they wanted no greater proof of the affection entertained for Mr. Guest, when they saw no less than fourteen ministers on that platform. After a few words from the Rev. C. Bailhache, of Cross-street Chapel, Mr. Hugh Owen, senior deacon of Claremont Chapel, said they were thankful that the providence of God had directed Mr. Guest to that church, and the church to Mr. Guest. His ministry, he felt sure, would have a good effect, and he was happy to give his expression of congratulation on the choice which had been made. The Rev. W. Guest thanked his brethren for their kindness in assembling around him as they had that evening, and stated that it was to one of the sermons of the late Rev. John Angell James that he owed his conversion, and often had he received some token of regard from that distinguished and honoured man. Mr. Guest then gave a very interesting account of his ministerial labours. After a few words from the Rev. Dr. Ferguson, the Rev. J. Fleming, of Kentish-town, said he had known and loved Mr. Guest for many years, and from his intimate acquaintance with their pastor, he congratulated the church on their choice. The Rev. R. D. Wilson said that the work of the church must not only be operative, but co-operative. If they co-operated with their minister they would be sure to be blessed. The Rev. A. Hannay, of the City-road Congregational Chapel, offered the concluding prayer, and the benediction having been pronounced by the Rev. Thomas James, brought the service to a close. While the above meeting testified to the cordial welcome with which Mr. Guest was received by his ministerial brethren, the members of the church and congregation, at a social meeting held in the chapel schoolroom, had previously given emphatic expres-

sion to the sincere and hearty welcome with which he was received by them as their minister and pastor. On that occasion, the room, which was beautifully decorated, was crowded to excess. The chair was occupied by Mr. Hugh Owen, and the meeting was addressed by the chairman, Mr. Littleford, Mr. Odgen, and Mr. Ballemy, deacons of the church, and Mr. George Drew, Mr. Frank Collins, and Mr. F. Blankley, the three superintendents of the three Sunday-schools connected with the chapel (these schools contain 1,000 scholars and 100 teachers), Mr. W. F. Lee, Treasurer of the Chapel Mission; Mr. W. Blankley, President of the Claremont Literary Institute; Mr. Samuel Taddington, and Mr. Guest. The interior of Claremont Chapel has just undergone a thorough renovation, and by means of light paint and the tasteful blending of colours, the edifice, which was previously somewhat dingy, is rendered light and cheerful.

**BLACKHEATH CONGREGATIONAL CHURCH.**—This church was built about eleven years ago, when the Rev. James Sherman became the minister, and since his decease the Rev. Joseph Beasley has efficiently sustained the pastoral office. On Thursday evening, the 16th inst., a social meeting of the congregation was held in the schoolroom for the purpose of receiving a report from a committee appointed in the summer to superintend certain needful repairs and renovations of the church, and also to collect the funds necessary for the same and for liquidating the remaining debt. The ladies had very tastefully decorated the rooms with flags, evergreens, and flowers, amongst which appropriate mottoes gave expression to the principles and emotions of the assembly. The recent renovations have been ably carried out by their architect, James Ebenezer Saunders, Esq., and the committee have also been favoured with the advice and assistance of Sir Charles Fox, to whose friendly aid they are much indebted. The report of the committee stated that the amount required to discharge the debt, viz., 1,000*l.*, and the cost of the repairs, viz., 750*l.*, had been contributed by members of the congregation since July last. The church and schools have cost over 10,000*l.*, and are now entirely free from debt. Some additional external improvements were recommended, estimated to cost about 100*l.*, the greater part of which was at once promised. The chair was occupied by the pastor, who warmly congratulated the congregation on the very pleasant circumstances under which the meeting had been convened. Several short and spirited speeches were delivered, and the proceedings throughout were of a very cheerful character.

**WOODFORD CONGREGATIONAL CHURCH—OPENING OF RAY LODGE MISSION STATIONS AND SCHOOLS.**—In a new and increasing neighbourhood the friends at Woodford having first purchased an eligible freehold site, near the railway-station, have now erected an elegant and commodious building for Divine service, Sunday-school, Bible-classes, infant-school, mothers' meetings, penny readings, and working men's library and reading rooms, which has been completed (including cost of freehold, fittings, furniture, and other expenses) at an outlay of 800*l.* On Wednesday, Nov. 15th, the opening meeting was held, at which John Kemp Welsh, Esq., of London, kindly presided. After devotional exercises, conducted by the Rev. E. T. Egg, the report was read by the secretary, Mr. Edward Unwin, and the balance-sheet by James Spicer, Esq., the treasurer, after which the following gentlemen addressed the meeting:—The Revs. J. L. Poore, J. H. Wilson, Messrs. J. Spicer, A. T. Merrington, T. Westhorp, A. Fraser, and G. Noble. The treasurer called attention to the fact that there was still a deficiency of about 100*l.*, which he hoped those present would liquidate before the meeting dispersed. In about ten minutes the chairman was able to announce that the building was free of debt, and that a small balance would remain towards the current expenses of the mission. On Thursday evening there was a parents' meeting, when about 200 fathers and mothers were present, all of the working classes. After tea the chair was occupied by S. Dixon, Esq., supported by several gentlemen interested in the work. On Friday evening the children of the school were entertained at tea, and afterwards by various speeches, missionary scenes, singing, &c., and were dismissed, each carrying home a copy of the "Pilgrim's Progress," the gift of the superintendent.

**MATLOCK-GREEN.**—Mr. Henry Starmer, of Hackney College, London, has accepted a cordial and unanimous invitation to the pastorate of the Congregational church, Matlock-green, Derbyshire.

**BIRMINGHAM.**—The Rev. Matthew Macfie, F.R.G.S., late Congregational minister in Vancouver's Island, British Columbia, has accepted a cordial and unanimous invitation to become the pastor of the Congregational Church, Moseley-road, Birmingham; and intends entering upon his new duties on the second Sunday in December.

**HEMEL HEMPSTEAD.**—A meeting was held on Wednesday evening last, at Boxmoor Chapel, to bid farewell to the late pastor, the Rev. H. C. Leonard, M.A., who on account of ill health has resigned the pastorate of the above place. After tea T. Micklethwaite, Esq., took the chair, and the proceedings were opened by singing and prayer, after which the chairman, in a suitable speech, presented to Mr. Leonard a gold watch and chain with an appropriate inscription, as a token of the attachment and good wishes of his people, which was appropriately acknowledged by Mr. Leonard. T. Marnham, Esq., then, in an appropriate speech, presented Mrs. Leonard with a handsome dressing-case, with inscription, the gift of the members of the Dorcas Society. Mr. Leonard feelingly

thanked the donors on her behalf, and after a few appropriate remarks from F. Leonard, Esq., LL.B., the proceedings terminated with singing the doxology. We understand that Mr. Leonard is leaving for the south of France.

**HEMEL HEMPSTEAD, HERTS.**—Services in connection with the settlement of the Rev. W. B. Bliss, formerly of Pembroke Dock, were held in the Baptist Chapel on Tuesday, Nov. 14. The Rev. Thomas Peters, of Watford, preached at three p.m. After tea in the Corn Exchange, the friends reassembled in the chapel, under the presidency of the Rev. Edward Steane, D.D. Suitable portions of Scripture having been read, and prayer offered by the Rev. R. Shindler, of Tring, the venerable chairman gave an exposition of "Nonconformist principles." The Rev. Mr. Howard (Independent) then addressed some words of kindly welcome to the new pastor. The Revs. T. Peters, of Watford, T. Watts, of St. Albans, and J. Lawton, of Berkhamsted, spoke in succession on "The Pastor's work," "The Church's relation to the Pastor," and "The duty of the Church to its world." The Rev. W. Fisk, of Chipperfield, then implored the Divine blessing on the pastor and people, and a brief address from the Rev. W. B. Bliss terminated the proceedings.

**BRISTOL.**—On Thursday evening, the 9th inst., a valedictory service was held in Gideon Chapel, Bristol, on the occasion of the departure of the Rev. W. Rose to another and more extensive sphere of labour at Portsea. The service, which was presided over by H. O. Wills, Esq., was preceded by a tea-meeting, a large number of friends sitting down to the social meal. The Rev. E. Probert and the chairman expressed their sorrow at the departure of Mr. Rose, and spoke of the numerous benefits he had conferred upon his congregation. Mr. Rice, the superintendent of the Sunday-school, after referring to the state of the church before Mr. Rose came, and the changes he had since made in it, said that some of the friends were desirous that Mr. Rose should take with him some tangible mementos of their affection, and they had procured some articles which, when he used, they hoped would remind him of his friends at Bristol. Mr. Rice then presented Mr. Rose with a handsome silver tea and coffee service, and a beautiful gold watch and chain. The plate bore an appropriate inscription. The Rev. Mr. Rose thanked the friends who had presented the testimonial to him. The Rev. gentleman spoke of the prosperous condition of the church he was leaving, and concluded by thanking his brethren in the ministry for their kindness to him during his stay in Bristol. The meeting was afterwards addressed by the Revs. G. Wood, D. Thomas, T. Wheeler, S. Hebditch, and E. May, in interesting speeches, expressive of their sorrow at the departure of Mr. Rose, and trusting that God's blessing would rest upon him in his future labours.

**LAYSTALL-STREET MISSION HALL.**—At this mission hall (which is in connection with the Hon. and Rev. Baptist Noel's chapel) very interesting meetings have been held for the purpose of bidding farewell to Mr. F. James, who has accepted the unanimous invitation of the Congregational church at Worley, near Halifax, to become their pastor. On Sunday evening last, Mr. James preached his farewell sermon to a congregation that filled the spacious hall to overflowing; and on Tuesday, November 16th, a tea and public meeting was held, which was so crowded that many were unable to gain admission. The Hon. and Rev. Baptist Noel presided, and suitable addresses were delivered by the Revs. R. Robinson and W. Tarbotton, and by Messrs. Toser, Dabbs, W. Robson, Terry, and Soames. A most interesting part of the proceedings was the presentation of an address, engrossed on vellum and beautifully mounted, expressing the high esteem in which Mr. James is held by those among whom he has so faithfully laboured for the last ten years, and asking the Divine blessing to rest upon him in his new and important sphere of labour. The address was accompanied by the presentation of a purse containing 3*l.* Mr. James, in very feeling terms, returned his heartfelt thanks for these and for many other tokens of their affectionate regard, and commanded them all to the gracious care of Him who had preserved them for so many years in uninterrupted harmony, and had granted them such abundant blessings in the mission.

**THE WILL OF THE REV. JOHN CLAYTON.**—many years the minister of the Poultry Chapel, was proved in the London Court on the 8th inst. The trustees and executors nominated are Mr. Joseph Lanfear, of Wadden; Mr. William Hunter, of North End, Croydon; and Mr. John Curling, of Denmark-hill. The personalty was sworn under 25,000*l.* The testator died 3rd October last, a widower, at the age of eighty-five. The will is dated February, 1860, and a codicil the month following, and another in January, 1863. He has left his property principally to his children. To his son Edward a legacy of 4,000*l.*; to his orphan granddaughter, Sarah Ellis Clayton, 3,000*l.*; to his daughter Sarah, wife of Mr. Alfred Randall, 6,000*l.*; to his daughter Mary, wife of Mr. George Rawson, 6,000*l.* by the will, and an additional 1,000*l.* by a codicil; and has appointed his said two daughters residuary legatees of his estate, real and personal. There are a few small legacies. To the British and Foreign Bible Society, the British and Foreign School Society, and the London Missionary Society, each a legacy of nineteen guineas; to each of his executors 60*l.* Legacies to his servants, and to Mrs. Fenn an annuity of 10*l.*, in addition to an annuity of 20*l.* left to her under the will of the testator's late wife.—*City Press.*

## Foreign and Colonial.

### FRANCE.

It is officially stated that the effective reduction of the army amounts in all to 10,396 men, and that the ultimate economy thus obtained for the Budget of 1867 will be 12*l.* million francs. The *Patric* denies a rumour current that the soldiers of the guard at Versailles had obstreperously expressed their dissatisfaction at the Imperial decree on the partial disarmament of the army. The Government have determined, as a measure of economy, not to call out 1,200 naval conscripts who were intended to reinforce the French fleet.

### ITALY.

King Victor Emmanuel opened the session of the new Parliament in person on Saturday. His speech commenced by saying:—

When I opened Parliament in the city which was the first guardian of Italy's destinies I always spoke words of encouragement and hope, and my words have always been followed by prosperous events. It is with the same confidence that I speak to you here, where we shall also be able to vanquish all obstacles for the complete vindication of our autonomy. My Government welcomed from deference to the Papacy, and for the satisfaction of the religious interests of the majority of the population, the proposals for negotiations, which it broke off when it judged that they might be prejudicial to the rights of the Crown and of the nation. Time and the force of events will solve the questions pending between Italy and the Papacy. We must remain faithful to the Convention of September, which France will completely carry out within the appointed time. Henceforth it will be easy to wait. The situation has much improved. The King then alluded to the good relations existing between Italy and the Powers of Europe and North and South America, and spoke of the recognition of Italy by Spain, Bavaria, and Saxony. His Majesty continued:—

The Latin nations, united by fresh ties, are acquiring a community of interests and aspirations with the noble peoples of Germany, thus causing ancient prejudices and raccoons to disappear. Italy will take her place among the great States of Europe, co-operating in the triumph of justice and liberty. (Applause.) Liberty has produced favourable results at home; the administration, public works, the laws, and the army have been assimilated with results which in other countries have required the work of generations. This is a good augury for the future. The Ministry will bring forward bills to complete the assimilation of the laws of the kingdom, and others relating to the education of the poorer classes, the improvement of the public credit, and the execution of works of public utility. The principal difficulty is to bring about an equilibrium of the finances without impairing the organisation of the military and naval forces. It is painful to me that fresh sacrifices must be asked of my people, but its patriotism will not be found wanting. We shall divide the taxes as equitably as possible, reducing at the same time the public expenses as much as lies in our power. Italy must free itself from the ruins of the past. You will deliberate upon the separation of the Church and State, and the suppression of the religious bodies. (Applause.) Nothing will destroy the national work. A complete change is taking place among the peoples of Europe. The future belongs to God. If fresh combats should become inevitable, the sons of Italy will rally around me. (Applause.) If the force of civilisation prevails, the wisdom of the nation will know how to profit by it in order to maintain intact the rights and the honour of Italy. We must advance frankly in the path of the national policy, and we are certain of your concurrence. Confiding in the affection of my people and the valour of my army, I will not fail in the great work which we must transmit complete to our descendants.

The Government candidate for the Presidency of the Chamber of Deputies will be either Signor Ratazzi or Signor Lanza.

Bavaria has notified to the Courts of Vienna and Rome her recognition of the Kingdom of Italy.

### GERMANY.

In Saturday's sitting of the Federal Diet the proposal of the Middle States in reference to the question of the Duchies, introduced by them on the 4th of November, was, in conformity with the demand of Austria and Prussia, referred, by eight to seven votes, to the Committee on Holstein Affairs. The representatives of the two Great German Powers declared that it was still their intention to summon the estates of the Duchies, but that they reserved the proper moment for so doing. They further declined to give any positive answer to the question whether Schleswig shall be incorporated with the German Confederation. Bavaria, Saxony, and Hesse-Darmstadt thereupon declared that, with reservation of the competency of the Federal Diet, they renounced any intention of bringing the matter again before the Diet.

### AMERICA.

Advices from New York come down to November 11.

Several more cases of cholera have occurred on board the steamer *Atalanta*, and she is still detained in quarantine. The epidemic is confined to the steamer. The passengers have issued a protest, declaring that the epidemic prevailing is not cholera. The French steamer *Europa* has been discharged from quarantine, there being no sickness on board.

A deputation of Baltimore ladies had an interview with President Johnson, and asked the Executive clemency for Mr. Davis. The President replied that he regretted the national character of the question restrained all private sympathy which they might

have awokened in him, and he stated that arrangements were concluded for the early legal trial of Mr. Davis.

Outlawry conflicts between the whites and the negroes continue in Mississippi. Provisional Governor Sharkey has received orders from Washington to continue his functions as Governor until further orders.

Orders have been forwarded to New Orleans to muster out all the coloured regiments that can be spared.

The Georgia Convention have repudiated the rebel debt.

Official orders have reached Fort Monroe to discharge no more Government steamers, and to stop all sales of transportation property.

The Fenian Senate in New York have adjourned, after a session of two months.

There is a Republican Government and a Republican majority in the Legislature of New Jersey, thus insuring the ratification of the constitutional amendment by that State. The Republican State ticket has been elected in New York, Massachusetts, Wisconsin, and Minnesota.

The *New York Times* says that Mr. Seward replied to Earl Russell's last despatch six weeks ago, informing the latter that he could not press the suggestion for arbitration nor consent to submit any question to the decision of a commission unless all claims at issue between the two Governments were also submitted. Mr. Seward's despatch is supposed to be mainly to ascertain what topics Earl Russell proposed to submit to a commission.

President Johnson has announced that the passage of the constitutional amendment is necessary for the full restoration of the Southern States to the Union.

Captain Wira has been hanged.

The Toronto press treat the Fenian movement with derision. The Orangemen are arming to resist the Fenians.

### Court, Official, and Personal News.

The Queen, the Crown Prince and Princess of Prussia, and other members of the Royal family, attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Dean of Windsor officiated, and administered the Sacrament of the Holy Communion.

The Queen came to town on Thursday, and honoured Mr. Armstead and Mr. Calder Marshall with visits to their studios to see the progress of their sculptures for the Prince Consort's memorial in Hyde-park. The Queen afterwards drove to Buckingham Palace, and then returned to Windsor.

Her Majesty has received a telegram contradicting the report of the illness of the King of the Belgians, or that his Majesty had left Ardennes as stated.

Cabinet Councils were held on Thursday and Saturday at the official residence of the First Lord of the Treasury. On the last occasion all the Cabinet Ministers, with the exception of Sir Charles Wood, who is still at his seat near Doncaster, were present.

Queen Emma has been peremptorily ordered by her medical men off to Madeira.

Viscountess Palmerston left town for Brighton on Friday last, accompanied by her daughters the Countess of Shaftesbury and the Ladies Ashley. On Saturday they were joined by the Earl of Shaftesbury.

The Lord Rectorship of Glasgow University falls to Lord Justice Clerk by the casting vote of the Duke of Montrose, Chancellor. Mr. Gladstone had, however, previously intimated that he could not take the office.

We (Record) regret to learn that Mr. Sullivan, whose eccentric conduct in throwing diamond and gold rings into the grave of Lord Palmerston was so much remarked on, has since been suffering from cerebral excitement.

At a Privy Council held by the Queen at Windsor Castle on Monday, the meeting of Parliament was further prorogued from Thursday, the 23rd of November, to Thursday, the 28th of December.

The Chancellor of the Exchequer visited her Majesty on Saturday, and left town on Monday afternoon on a visit to the Archbishop of Canterbury, at Addington-park, Surrey.

The *South London Chronicle* states that a bill upon Open Spaces has been drafted, and it will be introduced into Parliament early in the session of 1866, at the instance of the Commons Preservation Society.

It is announced that Sir Robert Peel retires from the Secretaryship of Ireland, and is to be replaced by the Right Hon. Chichester Fortescue, who was at first understood to be Lord Russell's nominee for the Duchy of Lancashire. It is also stated that Mr. Göschen, M.P. for the City of London, is to succeed Mr. Hutt as Vice-President of the Board of Trade, and that Mr. Hutt is to be consoled by a Baronetcy.

The *Times* says:—"We have reason to believe that at the Cabinet council held on Saturday it was determined to address an energetic remonstrance to the Spanish Government against the conduct of the Admiral commanding the Spanish fleet off Valparaiso, and the means taken by Spain to enforce her demands upon Chili. A Cabinet messenger conveying instructions to the British Minister at Madrid was despatched on Saturday evening."

Mr. Bright is expected to be present at a banquet at Blackburn on the 30th instant.

Mr. Carlyle has intimated his acceptance of the Lord Rectorship of Edinburgh University.

At the desire of her Majesty, Lady Augusta Stanley has written a letter of condolence upon the death of the late Viscount Gort to his bereaved widow, ex-

pressing her Majesty's sympathy in the great affliction that had fallen upon her and the family of that esteemed and lamented nobleman.

The *Freeman's Journal* publishes the names of twenty-four Irish members, who have intimated their desire to take part in a conference on Irish affairs previous to the meeting of Parliament. It is proposed to confine the conference strictly to members of Parliament, and to limit the subjects of discussion to "practical and probable" questions of policy and legislation. The conference is expected to meet on the 5th of December.

**GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.**—Number of patients for the week ending Nov. 18, 1,126, of which 267 were new cases.

The *Economist* is of opinion that the quantity of cotton we shall receive from the States during the next twelve months will be by no means large; that the crop of 1866-7 cannot exceed and will perhaps not reach one half of the amount usual before the war.

**THE SENSATION OF BEING MURDERED.**—Mr. Seward and his son, says the *Spectator*, have each told, at the request of friends, the story of their own sensations at the time of the attempted assassination; and although under ordinary circumstances such relations should certainly be regarded as within that pale of privacy which no public position gives us warrant to invade, yet as, from the nature of the case, the whole affair has been brought before the world in its minutest details, it seems not improper for me to make this trifling but interesting addition to what is already known. Mr. Frederick Seward said that on stepping from his bedroom into the passage and seeing the assassin, he merely wondered what he was doing there, and called him to account. On his resisting the fellow's endeavour to press into Mr. Seward's room, he (the assassin) drew a revolver, which he presented at Mr. Frederick Seward's head. What followed, it must be remembered, took place in a few seconds. Mr. Frederick Seward's first thought was, "That's a navy revolver." The man pulled the trigger, but it only snapped, and his intended victim thought, "That cap missed fire." His next sensation was that of confusion, and being upon the floor, resting upon his right arm, which, like his father's jaw, was barely recovered from a bad fracture—the assassin had felled him to the floor with the butt of the pistol—he put his hand to his head, and, finding a hole there, he thought, "That cap did not miss fire, after all." Then he became insensible, and remained so for two days and more. His first indication of returning consciousness was the question, "Have you got the ball out?" after which he fell off again into a comatose condition, which was of long continuance. On the afternoon of the day when Mr. Lincoln was assassinated, Mr. Frederick Seward, who was Assistant-Secretary of State, had asked his father what preparation should be made for the presentation of Mr. Frederick Bruce, which was to take place the next day. Mr. Seward gave him the points of a reply to be made to Sir Frederick, and he laid the outline of the speech upon the President's table, and, as I have previously informed my readers, Mr. Lincoln that afternoon wrote out the reply, adopting Mr. Seward's suggestions, and thus preparing that reception of the British Minister by President Johnson which was evidently regarded at the time by the people to whose representative it was addressed as so friendly and fair, and dignified. Mr. Frederick Seward's first inquiry after he came fully to his senses, which was a long time after the assassination, was, "Has Sir Frederick Bruce been presented?" He thought that only one night had elapsed, since he knew not what had happened to him, and this mind took up matters just where it had left them. Mr. Seward's mental experience during his supposed assassination was in its nature so like that of his son, that it raises the question whether this absence of consternation and observation of minute particulars is not common in circumstances of unexpected and not fully apprehended peril. Mr. Seward was lying upon his side, close to the edge of his bed, with his head resting in a frame which had been made to give him ease, and to protect his broken jaw from pressure. He was trying to keep awake, having been seized upon by a sick man's fancy—it was that if he slept he would wake up with the lockjaw. He was brought to full consciousness by the scuffle in the passage-way, followed by the entrance of the assassin, and the cry of Miss Seward, "Oh! he will kill my father!" But he saw nothing of his assailant until a hand appeared above his face, and then his thought was, "What handsome cloth that overcoat is made of!" The assassin's face then appeared, and the helpless statesman only thought, "What a handsome man!" (Payne was a fine-looking fellow.) Then came a sensation as of rain striking him smartly upon one side of his face and neck, then quickly the same upon the other side, but he felt no severe pain. This was the assassin's knife. The blood spouted; he thought, "My time has come," and falling from the bed to the floor, fainted. His first sensation of returning consciousness was that he was drinking tea, and that "it tasted good." Mrs. Seward was giving him tea with a spoon. He heard low voices around him, asking and replying as to whether it would be possible for him to recover. He could not speak, but his eyes showed his consciousness, and that he desired to speak. They brought him a porcelain tablet, on which he managed to write, "Give me more tea; I shall get well." And from that moment he has slowly but steadily recovered health and strength.

The *South London Chronicle* states that a bill upon Open Spaces has been drafted, and it will be introduced into Parliament early in the session of 1866, at the instance of the Commons Preservation Society.

It is announced that Sir Robert Peel retires from the Secretaryship of Ireland, and is to be replaced by the Right Hon. Chichester Fortescue, who was at first understood to be Lord Russell's nominee for the Duchy of Lancashire. It is also stated that Mr. Göschen, M.P. for the City of London, is to succeed Mr. Hutt as Vice-President of the Board of Trade, and that Mr. Hutt is to be consoled by a Baronetcy.

The *Times* says:—"We have reason to believe that at the Cabinet council held on Saturday it was determined to address an energetic remonstrance to the Spanish Government against the conduct of the Admiral commanding the Spanish fleet off Valparaiso, and the means taken by Spain to enforce her demands upon Chili. A Cabinet messenger conveying instructions to the British Minister at Madrid was despatched on Saturday evening."

Mr. Bright is expected to be present at a banquet at Blackburn on the 30th instant.

Mr. Carlyle has intimated his acceptance of the Lord Rectorship of Edinburgh University.

At the desire of her Majesty, Lady Augusta Stanley has written a letter of condolence upon the death of the late Viscount Gort to his bereaved widow, ex-

### Postscript.

Wednesday, Nov. 22, 1865.

#### LATEST FOREIGN NEWS.

According to the *Paris Patrie* the Spanish Government is preparing a circular upon the events in Chili, to be communicated to the European Powers. The *Patrie* adds that there are reciprocal grievances in this question, and hopes that the difficulty will be settled by amicable mediation.

A despatch from Stockholm says that the final vote upon the reform of the Swedish constitution will probably be taken on the 6th December next. The reform party are daily gaining fresh adherents in the Upper House. Numerous addresses in favour of reform continue to be presented, among which is one from the University of Upsala.

In Greece there seems to be a chronic Ministerial crisis. In consequence of the resignation of the Bulgarian Ministry, M. Coumoundouros has reassumed the presidency of the council, also discharging the functions of the Ministers of Foreign Affairs and the Interior.

The National Croatian party have resolved to propose the union of Croatia, Hungary, and Slavonia, and to recognise the principle of a common legislation. They further recommend that negotiations for carrying out this policy should be entered into with a deputation from the Hungarian Diet.

The Transylvanian Diet was opened on Monday at Klausenburg by the Government Commissioner, who read an imperial rescript, calling upon the Assembly to maturely consider the best means to be adopted for the final settlement of the political situation of Transylvania. In their deliberations to this effect the Diet is exhorted to keep in view the interests of both Transylvania and Hungary as properly understood by the intimate connexion of the former with the Hungarian crown. The sole and exclusive subject for discussion which has been laid before the Diet, is the revision of article 1 of the law passed by the Transylvanian Diet of 1848, relative to the union of Hungary and Transylvania.

The Prince and Princess of Wales have gone to spend a few days at Lord Alfred Paget's mansion, Melford Hall, Suffolk.

According to late advices from Tiverton, Mr. Denman is threatened with opposition, although the Tories do not appear to have agreed upon a candidate.

In the Court of Queen's Bench yesterday the proceedings in the important case of Mr. Churchward engrossed the attention of the court. Mr. Churchward seeks to present a petition of right that the Crown may pay him damages for breach of contract in regard to the carriage of mails from Dover to the Continent. Sir Hugh Cairns was heard on behalf of the plaintiff, and the Attorney-General for the Crown. The further hearing was postponed to Friday.

**THE JAMAICA RIOTS.**—An influential preliminary meeting was held at Manchester yesterday morning, at which it was agreed to take immediate steps for getting up a requisition to the Mayor, calling upon him to summon a public meeting of the citizens, to demand from the Government a most searching investigation of the recent proceedings in Jamaica.

#### MARK-LANE.—THIS DAY.

The supply of English wheat on sale at Mark-lane to-day was very moderate. Dry samples sold slowly, at the rates current on Monday; otherwise, the trade was dull, at the recent decline in the quotations. There was a moderate supply of foreign wheat on the stands. For all descriptions the trade was very quiet, yet no material change took place in prices, as compared with Monday. Floating cargoes of grain were in slow request, at late currencies. The supply of barley on sale was moderate. Good and fine malting qualities were firm in price; otherwise, the barley trade was dull, on former terms. Malt sold slowly, at the prices current on Monday. There was a moderate supply of oats on offer. Most descriptions were in fair demand, and prices ruled firm. Beans and peas moved off steadily, at full currencies. For flour there was a fair demand, at late prices.

ARRIVALS THIS WEEK.				
	Wheat.	Barley.	Malt.	Oats.
English and Scotch	410	520	350	470
Irish .....	—	—	—	—
Foreign .....	4,970	30	—	10,720
				200 aks.

**A DANGEROUS TOY.**—At an Edinburgh meeting of the Pharmaceutical Society a communication was read from Dr. Stevenson Macadam on the poisonous ingredients in Pharaoh's serpents.—"The chemical toy, which is now sold largely in many shops in this city at prices ranging from 3d. to 1s. each, is composed of a highly dangerous and poisonous substance, called the sulphocyanide of mercury. The material is a double-headed poisoned arrow, for it contains two poisonous ingredients, viz.—mercury and sulphocyanide acid, either of which will kill. Experiments have been made by me upon the lower animals, and I have found that one-half of a sixpenny Pharaoh's serpent is sufficient to poison a large-sized rabbit in an hour and three-quarters. A less dose also destroys life, but takes longer to do so. The toy therefore, is much too deadly to be regarded as merely amusing." The Prussian Government has forbidden the sale of the toy by any persons but those who are authorised to sell poisons.

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## TO CORRESPONDENTS.

“\* The supplement of last week's *Nonconformist*, containing statistics of religious worship in the metropolis, may still be obtained, price Sixpence. A reduction will be made where any number of copies are required, on application to the Publisher.

“S. Couling.”—We are sorry that we have no space for his letter, in addition to those inserted on the same subject.

## The Nonconformist.

WEDNESDAY, NOVEMBER 22, 1865.

## SUMMARY.

THE black business in Jamaica seems to have absorbed public attention, to the exclusion of almost every other topic. It is especially gratifying to observe the tone of the public press, both metropolitan and provincial, on the subject. Journals by no means remarkable for negro sympathies have uttered a manly and indignant protest against the readiness of British officers to assume the part of brutal executioners; and the *Times* and *Daily Telegraph*, assisted by the Tory daily papers, find themselves occupying the not very enviable position of justifying bloody excesses, at which even their continental contemporaries utter a cry of shame and indignation. It remains to be seen whether these journals are to be taken as genuine representatives of British feeling, or are only reflecting that inhuman spirit which is born of slavery, and would in practice restore serfdom in Jamaica. We are glad to observe that the voice of Manchester is likely ere long to be heard on the subject, and trust that before Parliament meets there will be such a demonstration of opinion in the metropolis as will satisfy the Government that Englishmen are true to their anti-slavery sympathies, and are resolved that the needless massacre of British subjects, whatever the colour of their skin, by men wearing her Majesty's uniform, shall not be passed over without full inquiry and retribution.

The little kingdom of Denmark has reformed its constitution and has got a new Government, the chief mission of which is said to be to bring about the restoration of the Danish portion of Schleswig to Denmark, and to induce friendly Powers to take positive steps towards attaining that object. This announcement of policy curiously coincides with the report that the Emperor Napoleon has induced King William, as the price of his acquiescence in the annexation of the Duchies to Prussia, to surrender part of Schleswig to its former possessor.

Greece also has been in the throes of a Ministerial crisis. One native statesman after another has failed to form a Government, though the young King consented to the hard condition that his Danish adviser, Count Sponneck, should be sacrificed to the national prejudices against him. The little kingdom is groaning under financial burdens, with which her statesmen know not how to deal—none apparently having the courage to propose those sweeping reforms which would alone be adequate to the occasion.

The renewal of the costly campaign against the Bhootanese, a mountain race whose strength consists in their almost inaccessible position among the Himalayas, has happily been stopped by the submission of these tribes. They have signed a treaty of peace with Colonel Bruce, the conditions of which are not known, but it is worthy of notice that this important news from the frontier of India reached us in only three

days. Our Eastern empire is once again tranquil, and the bloodless termination of the Bhootanese quarrel will favour Mr. Massey's next financial arrangements.

It is a striking proof of the humanity and forgiving disposition of the American people that only one man has, since the suppression of the rebellion, been sacrificed to the claims of political justice. Captain Wirz, the instrument of inflicting upon the Federal prisoners in Georgia the outrages and tortures already notorious, was executed at Washington on the 11th inst. The case against him, as brought out in a lengthened trial, was too strong to warrant the exercise of the President's clemency; and though connived at, perhaps encouraged, in his acts of cruelty by his superiors, Captain Wirz has been consigned to the doom to which he was so ready to condemn his many victims. We now learn from Mr. Johnson's own lips that Jefferson Davis is to be put on trial; though in his case it is confidently expected that pardon will follow conviction.

## GOVERNMENT CHANGES AND GOVERNMENT POLICY.

THE task of reconstructing the Government is naturally viewed with great interest, not only as regards the fresh strength which may thus be infused into the Treasury Bench, but as a sign of Earl Russell's policy. That forbearance and patience which is claimed on his lordship's behalf on the score of the peculiarities of his position, and the fact that as Parliament is not legally constituted no new writs can be issued, has been readily accorded. We have, therefore, yet to learn what Cabinet changes are to be effected so as to secure in the representative House a due share of the heads of departments—what untitled politicians are to fill the vacant Duchy of Lancaster, and that other post, whatever it be, which the transfer of Earl Granville to the Court of Berlin will leave open. But the two subordinate changes just filled up are full of promise.

Mr. Chichester Fortescue, as Secretary for Ireland, seems to us the right man in the right place. The retirement of Sir Robert Peel from that office is in itself an event of no small significance. How he ever came to occupy that position—how he scrambled through its duties—has always been a matter of surprise. Social distinction and jovial manners are more necessary to an Irish Viceroy than to an Irish Secretary. If Sir Robert Peel has the faculty of getting out of hot water, he was equally facile in blundering into it. And it is not to be forgotten that his sympathies are Conservative. An Irish Secretary who gratuitously undertook the defence of the Irish Church—an English Liberal member who offered a persistent opposition to the abolition of Church-rates, however suitable for a transition Ministry, was ill-adapted to be in any way the mouthpiece of a Liberal Government. His successor is not a *dilettante* politician. As an able representative of young Oxford, he has supported *con amore* the throwing open the Universities. Mr. Chichester Fortescue is popular in Ireland, and his speech on his return for Louth at the General Election will be remembered as amongst the most outspoken in favour of the abolition of the Irish State Church. His transfer, therefore, from the Treasury to Dublin Castle may be accepted as a pledge of the intention of the Government to do justice to Ireland by other means than that of bribing her into quietude.

By the accession of Mr. Götzen as Vice-President of the Board of Trade, the Government strengthens its debating power in the House of Commons, commands itself to the goodwill of the commercial classes, and shows that it is prepared to ally itself with Liberal opinion outside of Whig coteries. The member for the City of London, by previous pursuits, has qualified himself for the official duties he is called upon to discharge. His bold and masterly speech of last Session has been no hindrance to his elevation to a responsible post in a Liberal Administration. We should be glad if it might be taken as an omen that the question with which he has been identified was to pass from the hands of a private member to that of the Government. Mr. Götzen can ill be spared from the ranks of active university reformers, and certainly can, with difficulty, be replaced as sponsor for the Oxford Tests Abolition Bill.

Simultaneously with these subordinate official changes, it has been announced with an air of authority that Lord Russell's Government are resolved to deal with the question of Parliamentary Reform. In this determination they are only fulfilling general expectation. But is reform to be proposed without delay, or is it still to be nothing more than a promissory note? In his speech at Bristol, Sir Morton Peto expressed his

willingness to let this foremost topic of public interest remain in abeyance for a Session or two—a suggestion that savours of the old and fatal policy of perpetual adjournment. If Earl Russell were distinctly to declare that the Government desired to postpone the question till the second Session of the new Parliament, in order that a thoroughly well-digested measure might be prepared, and that then the existence of his Cabinet would be staked upon the Bill, the country might be willing to acquiesce in the delay. That is one thing. But to put off the amendment of our representative system, merely to disarm opposition, and to suit the convenience of a newly-elected House—to play with a question so often trifled with—would certainly weaken public confidence in the good faith of her Majesty's Ministers, and encourage persistence in those anti-reform tactics which pretended Liberals have hitherto pursued with success. Believing as we do in the sincerity of the declarations both of the Premier and leader of the Commons on this subject, we should be ready to accept their distinct pledges; but if reform is to be handed over by the Executive to Parliament, and Ministers are simply to follow instead of lead the Legislature, the experience of 1860 will be repeated in 1865. Reformers of the neutral tendencies of Lord Elcho may well be distrusted. Whatever information be needed—if we are not already sufficiently enlightened—can far more easily be obtained by the Government itself than through the medium of a Royal Commission, which would not unnaturally be regarded as a device for getting rid of a question unpalatable to the Upper Ten Thousand.\*

## THE ITALIAN QUESTION IN ITS LATEST PHASES.

KING Victor Emmanuel has opened his new Parliament at Florence. For the first time this beautiful city, which has passed through so many vicissitudes, and has at last achieved its highest destiny, that of being *the*, and not *an*, Italian capital, has witnessed the gathering within its walls of the chosen representatives of every province of Italy save two—Rome and Venetia. It was an occasion to lend inspiration even to the rugged speech of a soldier-King; to make the monarch, as well as his subjects, feel the warmest impulses of patriotism. We find in the King's speech much that we can heartily approve, and little, if anything, to which we can take reasonable exception. He speaks hopefully of the future, which is well. He advocates no precipitate line of policy; he hints at no daring enterprise; he bids the Italians look to no foreign ally for the means of consummating the great work of national regeneration and unity. He simply recommends them to wait, to exercise faith in the natural progress of events, and to believe that the great moral change which is taking place in Europe will advance the Italian cause. Believing as we do that the past, the present, and the future might all be jeopardised, if not sacrificed, by a single rash step, we rejoice at his moderation. It is not often that to stand still is the wisest policy for nations; but, if ever there was a country whose interests on a vital question would be best served by what has been called “a masterly inactivity,” that country is Italy. There are impetuous spirits who would brand this advice as cowardly; but if steadily acted upon it will really be an admirable exhibition of moral courage. To submit to the humiliation of such a taunt for the sake of making the ultimate triumph the more certain would in itself be more heroic than any amount of valour vainly wasted on the shores of the Adriatic or beneath the shadow of St. Peter's. The soldier has cut the Gordian knot of more than one difficulty; it is, we believe, reserved for the diplomatist and the statesman to unloosen those which remain.

So far as Rome is concerned, the Italians may well leave that question to take care of itself for the present. There is no reason to distrust the good faith of France. The Emperor is pledged to evacuate the Papal States within a stipulated time; and as he has already commenced to fulfil one portion of his contract, there is no reason to apprehend that as time passes on he will be less reluctant to withdraw altogether from an untenable position. It will matter little what titular dignity the Pope may continue to enjoy when he is left face to face with his own

\* The Star of this morning contains the following paragraph:—“There is reason to conclude that the Government have already commenced the discussion of a measure of Parliamentary Reform to be introduced by them early in the ensuing Session. Applications are being received from the Government by the various clerks of the poor-law unions throughout the kingdom for a return of the number of dwelling-houses rated to the poor, classified according to the amounts of the respective ratings.”

subjects ; as a matter of fact they will be masters of the situation, and it will depend upon their resolution whether or not the Eternal City is restored to its ancient glory or perpetuates its unenviable reputation as the head-quarters of priestly mendicancy, intrigue, and superstition. What the King says on this subject is both suggestive and satisfactory. "Henceforth it will be easy to wait." Left to itself, the temporal power of the Papacy will, from its inherent weakness, crumble into dust. The sick man will die from a malady which is as incurable as his own corruption. But then there is Venetia ; and it must be admitted that the King's silence with regard to that ill-fated province, the very name of which calls up images of martyred patriots and the memory of oppressions which cry aloud to Heaven for vengeance, is more significant than any words which he could have spoken. It is hard to write with patience on such a theme ; but yet it is only by the exercise of this virtue in its fullest measure that Venetia can be redeemed from the direst slavery which ever afflicted a gallant and high-spirited people. Austria at present manifests no disposition to relax her grasp ; and, as Italy unassisted is wholly unable to cope with her giant antagonist, she can do absolutely nothing to expel the Austrians from the Italian soil.

There is not a statesman in Italy—there is, indeed, not a statesman in Europe—who does not feel that the Italians are powerless to relieve their Venetian fellow-countrymen from the Austrian yoke. Yet Victor Emmanuel and his advisers are infatuated enough to keep up their army on a war footing, and to weaken the resources of the kingdom by a gigantic annual deficit. If they believed that they would soon be able to strike a blow which would shatter the power of the Hapsburgs, now so strongly entrenched behind the Quadrilateral, there might be a sufficient justification for maintaining a standing army of three hundred thousand men, but they know full well that if they made such an attempt they would not only court defeat on ground where the Austrians would be glad to meet them, but seriously imperil all that they have already achieved. To declare war against Austria single-handed would be madness, and there is not an Italian of judgment placed in a responsible position who does not shrink from the bare suggestion of such an unequal and suicidal contest. Why then should Italy paralyse herself for a chimera ? Why should she prematurely exhaust her treasure, over-tax her people, in short, cripple her right arm, for the sake of making a demonstration which has in it no counterbalancing element of good ? The day may come when Austria's weakness will be Italy's opportunity, but how can the latter be prepared for that good time if she literally destroys her sinews of war during an enforced and necessary interval of peace and inaction ? There was a reasonable hope that a part of the new Ministerial programme would involve a reduction in the army of one hundred thousand men ; but this pleasing anticipation is now rudely dispelled. The burdens of taxation are more and more oppressive ; and although the annual deficit has been diminished, it still assumes stupendous and threatening proportions. Signor Sella, the Finance Minister, states that when he took office the deficit amounted to five hundred millions of francs, or twenty millions sterling per annum. In 1864 he reduced it to four hundred millions, and this year it is not far short of three hundred millions. Beyond this point it cannot be lowered unless a sweeping system of retrenchment in the two services is adopted ; and it is easy enough to foresee what the inevitable result of a rapidly accumulating national debt must be on a country which, owing to misgovernment, has so sadly lagged behind in the race of improvement. The evil is a portentous one, and can only be remedied by the most radical measures of economy. We therefore deeply regret to learn from Signor Sella's speech to his constituents that instead of entering upon the path of financial reform, he and his colleague propose to meet the difficulty—only, however, to a small extent—by the imposition of fresh taxes ; and that, above all things, a tax is to be levied on the grinding of corn. Could the wit of man devise any scheme more calculated to irritate the small proprietors, and to retard the development of agriculture in a country which has hitherto been so backward in the cultivation of the soil ? Yet Signor Sella spoke quite jocosely on the subject, and even discovered material for amusement in the income tax, which is hereafter to be levied in a more inquisitorial and oppressive form. Unless we greatly mistake, the common people will speedily arrive at the conclusion that they are paying rather too dearly for their fine army, with all its attendant pageants ; and thus this unwise and useless extravagance may work its own cure.

We are aware that the Italian Government, through an intermediate and private channel, has recently opened negotiations with Austria for

the purchase of Venetia ; and although this extremely wise, and liberal offer was rejected, we believe that it opens up the only practical solution of a terrible source of danger to the peace of Europe. It could scarcely be expected that Austria would at once say "Yes" to a proposal which so greatly militates against her pride, and the acceptance of which would place her in a mercenary light before all Europe. But her pecuniary necessities are great, and she is not in a condition to turn with a disdainful eye from the prospect of sweeping into her coffers a round fifty millions sterling. The friendly counsel of England might possibly induce her to reconsider her decision ; at all events the diplomacy of this country could not occupy itself in a better work. If she resolves upon maintaining her hold of Venetia it can only be by the sacrifice of thrice fifty millions ; and, under no circumstances, can she hope permanently to retain her ill-gotten spoil. Manifest destiny is against her ; for, according to every sign of the times, an inexorable law, of which Providence itself is the author, has decreed that Italy shall attain absolute freedom and unity.

#### THE JAMAICA BUTCHERY.

It is not easy to comment with the requisite degree of calmness on the events which have happened in Jamaica, of which we have now received full, but still imperfect accounts. In order to form a just estimate of the measures taken to suppress the outbreak, it is necessary to obtain a clear view of its origin, objects, and extent. What then are the facts ? Jamaica is an island some 170 miles from east to west, and about fifty miles broad at its widest part. The greater part of the stations occupied by their Baptist Missionary Society are scattered along the long northern frontier of the island, and the nearest out-station to the scene of disturbance is fifteen miles off. The district where the so-called rebellion took place is in the remote south-eastern extremity of Jamaica, a not very fertile region, inhabited by negroes of the Baptist persuasion, indeed, but belonging to a body of native Baptists of peculiar and fanatical views, with whom the missionaries have no connection whatever, over whom, unhappily, they had no influence, and who existed many long years before the English Society sent out their agents. Imagine the remote parts of Cornwall to have been the theatre of local riots followed by brutal outrages on the part of the mining population, and we have a parallel case. It would be every whit as correct to describe such an outbreak as a "rebellion," or "insurrection" of the working-classes of England, as to call the deplorable events which occurred in and around Morant Bay a rebellion of the negroes of Jamaica.

The story begins with a disorderly interruption of the business at a court of petty sessions at Morant Bay, by a band of negroes, for which one of them was taken into custody and rescued by the mob. Two days after a trespass case is heard, involving the supposed rights of the negro settlers of Stony Gut, who assemble in large numbers, and applaud the advice of Paul Bogle, their leader, to appeal to a higher court. Warrants are, however, apparently without adequate cause, issued against a large number of them for riot and assault, the execution of which is resisted, with every appearance of a determination, to defy the law and make at least a demonstration against the Custos and his officials. The menacing attitude of the exasperated blacks induces Baron Von Ketelholdt, the Custos, to send for the assistance of neighbouring volunteers, and to request troops from Governor Eyre, who was, however, so little expecting the explosion of a great conspiracy that he did not comply with the demand, but, as he says in his despatch, went off to his country seat to entertain some friends. The mob presented themselves in front of the Court-house, and refusing to disperse at the summons of the Custos, the Riot Act was read, and they were fired into by the handful of volunteers, whose volley did great execution. The infuriated negroes rushed upon the defenders of the Court-house, and overpowered them by their numbers, others obtained arms from the police barracks ; attacked and burnt the Court-house, and killed or wounded its principal occupants and defenders with that refinement of barbarity with which we are familiar. Then they dispersed over the neighbouring plantations, putting to death, and in some instances mutilating, the whites, but sparing the women and children ; and in these deeds of massacre and outrage were joined by the blacks of the plantations visited.

Kingston was in a panic at the fearful news. Governor Eyre put the whole district, the capital excepted, under martial law, and proceeded himself with such troops as he could collect, regular and irregular, including the savage Maroons, to

Morant Bay, while others were sent over the mountains to check any advance of the insurgents and hem them in. The reports of the various officers engaged in suppressing the outbreak show how effectually, and with what revolting relish and savage vindictiveness, they did their work, though, as the Governor confesses, not a single soldier or sailor lost his life. The negroes were hunted down, hanged and shot, with, in many instances, no pretence to inquiry as to their guilt. Others, women included, were lashed to guns and flogged. One, "on receiving forty-seven lashes, ground his teeth, and gave a furious look at the Provost-Marshal. He was immediately taken from the gun and hanged !" Many settlements were utterly destroyed. Prisoners were an incumbrance. A number were brought in to Colonel Hobba. "Finding their guilt clear," writes this officer, "and being unable to take them or leave them, I had them all shot. The constables then hung them on trees." This same executioner wearing the Queen's uniform, captures Paul Bogle's valet, and bound to his captor's stirrup, and revolver to his head, the wretched creature is bidden "to select rebel colonels, captains, and secretaries out of an immense gang of prisoners just come in here, whom I shall have to shoot tomorrow morning." The drum-head court-martial were effectual. Many scores, if not hundreds, of the panic-stricken and unresisting Creoles were butchered, but the cold-blooded tone of the officers' reports is even more revolting than their acts of vengeance, and reflects indelible disgrace upon the British army and name.

If there were a wide-spread conspiracy to murder the whole white population of Jamaica, what more effectual mode of discovering and exposing it than the arrest and trial of its ring-leaders ? According to the statement of Governor Eyre, Mr. G. W. Gordon, a member of the House of Assembly, "had not only been mixed up in the matter, but was himself, through his own misrepresentations and seditious language, addressed to the ignorant black people, the chief cause and origin of the whole rebellion." A warrant was issued for his arrest at Kingston, where he had been all the time while the events above referred to were taking place. Mr. Gordon voluntarily surrendered ; no doubt in the conviction that his position as a member of the Legislature, and his rights in a city still governed by civil law, secured him against illegal violence. But the thirst for blood was still unquenched, though there was not a shadow of pretence that there was now any danger to the public peace. The man who had for years been the defender of negro rights, and who had been a thorn in the side of the oligarchy which rules Jamaica, was in custody. That was enough. No such other opportunity might offer. The prisoner might prove himself innocent. So Mr. Gordon was put on board ship, carried to Morant Bay, tried by court-martial and hanged—that is, illegally and judicially murdered.

Thus the only hope of unravelling the story of this horrible conspiracy—if such there was—has been defeated, not by those who were its abettors, but by those who were to be its victims. As soon as they have sated their feelings of vengeance, they strive to put aside the evidence which could alone justify their bloody acts of retaliation. Nor does the responsible representative of her Majesty help us to pierce the mystery—for while in his despatch home he tells the Colonial Secretary that Jamaica stood over a "mine which required only a spark to ignite it," coming fresh from the scenes of outrage and vengeance, he tells the Kingston magistrates that there was no "organisation" among the rebels, and that "what was done really appeared to have been done by people in the districts." That is, that the outbreak was a local one. His Excellency who, without showing any emergency to palliate the illegality, orders an obnoxious member of the Legislature off for execution, after the mockery of a trial at the drum-head, exhibits his entire disqualification for exercising authority in a country where freedom is recognised, by denouncing Baptists as the instigators of sedition because they have stood by the oppressed negroes ; and instead of pointing to the class legislation of an oligarchical local Legislature as the cause of discontent in Jamaica, fastens upon Dr. Underhill's private letter to Mr. Cardwell, which he himself had, without that gentleman's knowledge or consent, published to the world, as the incentive to sedition. "According to Governor Eyre," as the *Morning Star* pointedly puts it, "it is a crime deserving death to complain of unjust taxation, even though the complaint be made in a private communication to a member of the Government. And this is no figure of speech, no rhetorical extravagance. It was in pursuance of that principle of Government that Gordon was hurried to the gallows. Governor Eyre invented a sweeping doctrine of constructive treason (an exaggeration of the doc-

trine which so many of our great English writers have denounced as always infamous, and he exemplified his complete adhesion to it by Gordon's precipitate execution." Such a man, we have no hesitation in saying, is utterly disqualified for the exalted position he holds.

But, after all, the condemnation and disgrace of Governor Eyre would avail but little in bringing about those changes which are necessary to the safety and prosperity of Jamaica. Why is that colony an exception to the condition of the rest of our West India dependencies? That is the real question for consideration, which all the talk about negro-worship and humanity-mongers will not set aside. Barbadoes is peopled with blacks. Are they discontented? If not, why not? We might refer in succession to the other islands, and ask the same question. The incessant complaints as to negro idleness, not in these islands, but in Jamaica, simply means that black men no more than white men will work for inadequate and precarious wages—for a scanty remuneration for their labour in sugar growing—which may or may not be paid to them. And if the abundance of land has enabled the negroes to purchase provision grounds, and thus obtain easy as well as regular work, and become independent, the planters who drove them there have to thank themselves. An absente proprietary, mortgaged estates, incapable and selfish middlemen, corrupt officials, a venal and tyrannical magistracy, the exclusive power exercised by an Assembly instinct with the old slaveholding spirit, and not amenable to the British Crown, class legislation, unjust and burdensome taxation—these are some of the obstacles to the prosperity of Jamaica—these a few of the causes of the poverty and disaffection of the peasantry. They have been stated once and again in report, book and pamphlet—they are indicated anew in the temperate letter of Dr. Underhill to the Colonial Secretary, which is dangerous only because it is so true. That full inquiry, with a view to a complete change of system in the Government of Jamaica which was necessary before, is now imperative. In urging it, Dr. Underhill and his Baptist brethren in the island have shewn themselves to be not only the guardians of negro rights, but the best friends of the planters—in laboriously, and amid contumely and hardship, training the Creole peasantry in the paths of religion, loyalty, and civilisation, they have through many a long year stood between the negro race and those who have shown every disposition, from the Act of Emancipation downwards, to violate its spirit. And if at any time since these hundreds of thousands of negroes in Jamaica—thirty to one of the whites—were made freemen, they have not realised those chronic and craven fears of rebellion, of which we now hear not for the first time, it is owing solely to the moral and religious influence of Baptist missionaries, whom a shiftless spendthrift and corrupt aristocracy now audaciously denounce as the authors of all the troubles they have brought upon themselves.

### Correspondence.

#### THE TEMPERANCE QUESTION.

To the *Editor of the Nonconformist*.

DEAR SIR.—Will you kindly permit me to make a few remarks in reply to the letter of "J. S." in your last impression, commenting on the late temperance meeting in the Mansion House. With his general estimate of that meeting I do not interfere. He desiderated a higher type of discussion without prolixity—a fair demand, no doubt, but one involving two requirements not easy of fulfilment to the satisfaction of every one. He also expresses disappointment that the speakers did not "step beyond the common view held and exhibited at ordinary local temperance meetings"; but, unless temperance advocates are great blunderers, the "common view" will be the best view. It was precisely this view, from their confidence in its soundness, which the National Temperance League wished to present; their object in that conversation being, not to make incursions into the outlying provinces of temperance truth, but to find influential audience for these reasonings which had wrought conviction in their own minds, and led them to throw themselves into the movement heart and soul.

"J. S." thinks that greater prominence should have been given to "the objection which the facts of the teetotal movement have created," adding that "the objections rest much more frequently in these facts than in the theory of anti-total abstinence." Some of these he then proceeds to suggest.

One of these alleged facts is, that "among the really drinking classes not one in twenty probably keeps the pledge three years." But (1) what a blessing to a "really drinking" man, and to his family, when he can be got to keep the pledge if only for three years; (2) what about the non-drinking classes who take the pledge, of whom "J. S." says nothing, including the myriads of children embraced in our Bands of Hope? May not the protective influence of the pledge be to them a priceless boon, and constitute nineteen-twentieths of the good done by the movement, and show an aggregate of benefit immensely more than sufficient to justify all the effort and sacrifice expended upon it? (3.) May not the "one in twenty" estimate be gratuitous and unjust? Even if not, what a world of good will still remain to be credited to the movement in the conversion of that

twentieth drunkard to sobriety, and often to something higher, and in the happy transformation that passes upon his home? But that the above estimate is delusive seems fairly demonstrated by thousands of well known facts; of which, by way of specimen, I call the following from the *League Journal* (Scottish), of Nov. 11. At the meetings lately held in Glasgow, celebrating the majority of the Scottish Temperance League, Mr. George Easton, one of the very best and ablest of living temperance advocates, mentioned the following pertinent and cheering fact:—

It is thirteen years since, along with Mr. Duncan, I was sent to a town containing ten or twelve thousand inhabitants, for the purpose of trying to revive the cause there. For ten nights we held open-air meetings, and the result was, that, among others, there were twenty drink victims took the pledge. A twelvemonth ago last August I was once more ordered to visit that town, and before I had got within a hundred miles of it, I received a letter from one of these reformed drunkards, inviting me very kindly to be his guest during my stay in the place. On reading his letter I did thank God and take courage, and immediately wrote to him, and most cordially accepted his kind invitation. In the course of a few days I reached the place, and went direct to the residence of my friend. In the course of conversation I asked him how many of the twenty, of which he was one, that took the pledge twelve years past, when Mr. Duncan and I stood so many nights at the Cross, were still keeping their pledge. His eye kindled up as he replied, "Well, if you would not think it too much trouble, Mr. Easton, I'll take you to the dwellings of seventeen out of the twenty that have kept their pledge from that day to this."

"J. S." adds that "many have signed the pledge fifteen and twenty times," and that this is "demoralising." That "many" have done this, I very much doubt. That "some" have, I know. When this has been done lightly and abortively, the result, no doubt, is demoralising:—though I question if the latter end of such be much worse than it would at any rate have been. But there are other cases where—like Bruce's spider—the twentieth effort has proved successful. An experienced and excellent town missionary told me some years ago that, while labouring in Edinburgh, he found no fewer than fifteen pledge cards, representing so many renewed struggles, in the house of a man who, having been a hard drinker, had a terrible moral conflict, but nobly persisted in it, and triumphed in the end. The issue in this case was of course anything but "demoralising." It was in a high degree ennobling.

And here, by the way, occurs a principle worthy of "J. S.'s" consideration, as explaining how so many abstaining drunkards stand, and become ennobled through the pledge. To them the pledge, with all the sympathetic influences that environ it, is of unspeakable practical importance—a sort of "last chance," as the *Daily Telegraph* called it the other day, while commanding it to the adoption of Robert Michell Clover. For them to violate it is again to plunge headlong into the depths. Hence, as a rule, the abstaining drunkard is the staunchest. He clings to the pledge as his sheet-anchor. I was told a fortnight ago of one such who, when strongly urged by his medical attendant to take wine or spirits, as essential to his recovery, replied that he would risk his life rather, for the simple reason that the renewed taste of his past snare would be sure to upset him. He did recover, and is an abstainer now of some nine years' standing. Fidelity to the pledge acts with all the power of a wholesome moral discipline, and often proves a fulcrum by which to re-erect the prostrate moral manhood, and build up self-respect—"that column of true majesty in man."

Hence the force and significance of Mr. Hannay's remark at the late meeting that "total abstinence acted as a crutch to enable the debased to stand upright and look at the cross of Jesus." This "J. S." pronounces to be contrary to the teachings of Christ and the Apostles. But in the sense intended, it certainly is not. The power of the Gospel to reach the most desperate cases is in no way denied. All that is maintained is the undoubted fact that certain habits and states of mind act as terrible barriers to the reception of the Gospel. No abstainer could express this more strongly of drunkenness than our Saviour does of another mental habitude, when he says:—"How can ye believe, who receive honour from men?" To press words to the quick, and go into metaphysical hair-splitting here, would be quite out of place. The general fact that the habit of drunkenness indisposes and unfit men for the reception of the Gospel, is beyond all question. Total abstinence is but one way in which we help to roll away the stone. It is a higher voice than ours that must speak the swathed dead into life, and many and interesting are the cases in which, through the pioneering agency of our movement, this last and highest result has been reached.

"J. S." hazards the assertion that "multitudes of the pledged men are less accessible to the Gospel now than they were when in their former state." This we do not believe. We hold it to be the very reverse of the truth. Where there were pride and scepticism before taking the pledge, they may, of course, be expected after; but that there is anything in the pledge itself to engender these elements, I emphatically deny. There is no foundation for the assertion either in fact, philosophy, or common sense. I have for more than twenty years mixed with abstainers of all grades, and while I have known many who have been brought by the temperance movement to the Gospel, and become members of Christian churches, I never yet knew one whom the total abstinence pledge rendered in any sense whatever less accessible to the Gospel than he was before.

In this connection, "J. S." states the question—"What is the true relation of Christianity to this movement? and what is the prior duty of Christian men towards these outcasts?" The relation of Christianity to our movement is, as I take it, that of being its inspiring soul. Love and mercy to the fallen, and sympathy and self-sacrificing exertions for their rescue, constitute its living spirit. If that is not the living impulse of Christianity, I know not what Christianity is. If it be, then the "prior" and constant "duty of Christian men towards these outcasts" is by any and every means to draw them out of the mire, and point them from the first to the cross of Christ. This is just what Christian abstainers have been doing all along.

"J. S." thinks "that the total agitation is pushing its way upward into the middle classes where it is not wanted, and is leaving the lower and lowest classes." That it is pushing into the upper strata of society, is a cheering fact,—God speed the progress! That "it is

not wanted" there is a grievous mistake, as many victims of the drinking customs that prevail at good tables could amply testify. That, in order to reach these, our movement "is leaving the lower and lowest classes," is the greatest mistake of all, for it is doing the reverse, and the more it spreads upward the more potent will be the influence that it will exert downward in uprooting vicious customs, and leavening society with a better sentiment. The upas spreads its venomous tendrils throughout all classes of society. Who can doubt it? Surely "J. S." spoke in his haste when he declared the lower strata of society to be our movement's "ONLY work-field."

I am, dear Sir, yours sincerely, J. G.  
Bernard-street, Regent's-park-road,  
N.W., Nov. 21, 1865.

To the *Editor of the Nonconformist*.

SIR.—Your correspondent, "J. S.," appears to think that he has touched upon some of the "highest phases" of the total abstinence movement because he has urged the following objections to it:—

1. That numbers of abstainers break the pledge, some of them many times.
2. That Christ and the Apostles did not teach total abstinence.
3. That abstainers are less accessible to religious influences than non-abstainers.
4. That the temperance movement is leaving the lower classes who require it, and gaining ground among the upper classes who do not require it.

Allow me briefly to reply to these objections:—  
1. It is bad logic to argue that a principle is unsound, because its friends sometimes succumb to opposition. Such reasoning would have proved our Saviour's mission to be a false one, because Peter was weak and erring.

2. Granted, that circumstances did not require the establishment of temperance societies in the Apostolic age, and admitting for the sake of argument that the Bible does not in direct words lay down the abstinence doctrine, "J. S." has nevertheless to prove that teetotalism is opposed to the spirit of Holy Writ before he establishes any case. "To him that knoweth to do good, and doeth it not, to him it is sin." If we are to dispense with "crutches," as "J. S." phrases it, we must cease all other amelioration movements as well as that of teetotalism.

3. Having a very large acquaintance among teetotalers throughout the United Kingdom, I can affirm, of my own knowledge, that "J. S.'s" assertion as to the irreligiousness of abstainers, &c., as regards the vast majority of them, entirely incorrect.

4. The temperance movement, like all reformatory movements, commenced in the humbler circles of society, and although the movement is undoubtedly—after a long and hard battle—making rapid progress among the wealthier classes, "J. S." will find, on inquiring into the matter, that there is no cessation of efforts among working men. Before, however, the British workman can become proverbial for sobriety, he will have to be granted the protection which he is everywhere demanding from the licensed temptations of the liquor traffic.

Allow me to add that, in my judgment, one of the "highest phases" of this question is the phase that medical men of eminence are becoming daily more convinced of the fact that alcoholic liquors are good neither for food nor medicine. It will, no doubt, be years before this is fully understood among doctors, but there is already a marvellous change of opinion among them.

"J. S." complains of the "dullness" of the Mansion House meeting, though a perusal of his letter does not convey the idea that the meeting would have been any livelier if he had been privileged to speak.

I am, Sir, yours truly, JOSEPH A. HORNER.  
West Barnet Lodge, November 17, 1865.

To the *Editor of the Nonconformist*.

DEAR SIR.—Your correspondent has a perfect right to his opinion in regard to the method pursued by the speakers at the Mansion House Temperance Meeting; his so-called facts, however, may be fairly called in question. If he will show temperance reformers that it is a fact that only one in twenty keeps the pledge three years, we will look at it, and work and pray the harder; his next case is even more hypothetical than the former, and we have considered it, and found it mendacious. I do not enter into the arguments employed by "J. S." but simply examine his facts. I may say, however, in passing, that facts and arguments are all of a piece. Your correspondent says, "The individual facts which are so often adduced to show the evils of the drink, may be met by facts equally frightful from other sides of our social and human habits." Now, Sir, I cut out from my daily newspaper, the *Star*, the cases of violence and sin attributed to strong drink for one month, viz., from the 24th of August, 1865, to Sept. 23rd, and here is the result:—

Deaths by violence	...	...	...	37
Attempts to kill	...	...	...	29
Brutal violent assaults	...	...	...	42
Disorder, damage, and common assaults	...	...	...	153
Furious driving, and endangering life	...	...	...	15
Cases of robbery	...	...	...	24
Rape, indecent assaults, &c.	...	...	...	7
Charges against publicans	...	...	...	6
Miscellaneous	...	...	...	5

Will "J. S." kindly in your next give us the statistics of any social or human habit that can compare with this? If he does, I, for one, go in against that vice with all my heart, and will ask no question as to whether the method of action is called a crutch or no; and if I didn't, I feel I should be a traitor to Christ.

The next statement is an unsupported assertion, against which I could pit, if your space permitted, the testimony of a hundred Christian men, fellow-helpers with me in the work of the Gospel, who were intemperate once, but signed and kept the pledge, and sobriety led them to the house of God, and there Almighty grace renewed their hearts, and love to the Saviour has set them working in His cause.

The statement that teetotalism is not wanted by the middle classes, and the implication that, like Donato, it has but one leg to stand on, viz., "that it is the only safeguard of the drunkard," are both male at random. It is true that abstinence is the sure and safe remedy for

Inebriety, and if this were its only basis it would be sufficient for me, as a man and a Christian, to embrace it. But we have a broader foundation than that. Science, Scripture, history, and observation, serve our turn, and in the strength of either we could stand secure of the righteous character of our system. But with all four and their adjuncts we have an impregnable tower of strength. The speakers at the Mansion House based their arguments upon expediency—and that should be sufficient for every servant of Christ to adopt it; but some of us think we can lawfully go further, and claim it to be right—physically, mentally, morally, and spiritually right. I can only go so far as to wish that the statement made as to the no-need of teetotalism for the middle classes were true—hope it, I dare not, with the facts that daily come before us. Will "J. S." take any ten houses of middle-class people with whom he may be acquainted, or any ten pews in the sanctuary, and find them free, personally and relatively, from the widespread curse. If so, he has got into an halcyon neighbourhood, and I should advise him, as a friend who has obtained much enjoyment and power to labour by becoming a teetotaler, to sign the pledge and keep it, that he may keep the locality up to its lofty attainment.

I am, yours truly,  
G. M. M.

Walworth, S., November 15, 1865.

To the Editor of the Nonconformist.

DEAR SIR.—Your correspondent, "J. S." of Notting-hill, deserves the thanks of the public at large, and the general public in particular, for the outspoken and at the same time friendly way in which he has criticised some phases of the temperance movement in his letter on the meeting of the National Temperance League at the Mansion House. Much of his letter I quite sympathise with, as, for instance, I think that that meeting, which was such a splendid opportunity for bringing the question in its highest bearing before a large number of the most intelligent gentlemen of London—an opportunity which may never occur again—was comparatively lost, through the want of point and tact on the part of the speakers, with one or two excellent exceptions.

But with your correspondent's remarks on the question of temperance itself I am far from sympathising. Some of these remarks I should like to say a few words on.

Your correspondent states "that the number of abstainers who break their pledge is very large; among the really drinking classes not one in twenty probably keeps the pledge three years." "That many have signed the pledge as many as twenty times." Now, in the first place, these statements are only "guesses at truth." Of course there may be, and probably are, such cases; but what do they prove? Certainly no failure of temperance itself, but simply that (in most instances), after signing the pledge, many find the temptations by which they are surrounded, either in the shape of social habit or the public traffic—and especially the latter—too strong for them, and they have yielded to such temptation. It has for years been the complaint of temperance reformers that they are not allowed fair play, for there is the ever-present traffic, with its thousand allurements, to entrap the unwary, and undo any good they may effect. It speaks much for the success of temperance that, in spite of this, so many have been rescued. The cure for this would be to make that traffic amenable to the voice of public opinion; to place it under the direct control of that public for whose professed good only it is allowed to exist, but who at present have to endure all its burdens in the shape of increased taxation for poor-rates, gaols, lunatic asylums, police, &c., without any voice whatever of control.

Again, your correspondent objects to the temperance cause being spoken of as a "crutch" to lead men to Christ; and says that in this they (that is, temperance advocates) are "wiser than Christ and His apostles," who never advocated the use of such "crutches." Now from such reasoning as this I thoroughly dissent, as being most fallacious and quite opposed to fact. It is quite true that Christ and the apostles never advocated such "crutches" as Sunday, day, or ragged schools in so many words; and on the above reasoning we should cease to employ such agencies to "lead to Christ"; and in the same way we must abolish a multitude of kindred efforts. Is not the whole spirit and teaching of Scripture on the side of using any proper means to bring to the knowledge of Christ? and not only so, but are we not justified in adapting those agencies to the special times, places, and social needs prevalent in any country? Is it not a fact, testified to by almost every minister of the Gospel, that the drinking habits of the people, and the law-licensed temptations thereto, are the greatest hindrances to the spread of Gospel truth, and the cause of more backsliding than all other causes put together? And is there any other agency that will meet the case? It is true the grace of God is sufficient for all. But that grace works through and by means. God will do His part; but man must also do his. The Saviour told the disciples to remove the stone from the grave's mouth of Lazarus—that was the part they could do—and then He spoke the soul-quenching words. And so should we remove every such obstacle to the reception of Divine truth; of which the greatest, in our land at least, is drink. The Rev. Newman Hall states that he has received as many as twelve in a year on an average, for the past ten years, into the church, from drunkenness, through the agency (in the first instance) of the temperance movement; but never received one such in any other way.\* Does not a fact like that, which could be corroborated by multitudes of others, prove that temperance is the handmaid to religion—the forerunner, or John the Baptist of the Gospel, in spite of our being thought "wiser than Christ and His Apostles" for thinking so, and acting according.

The next remark of your correspondent, viz.:—that "multitudes of the pledged men are less accessible to the Gospel now than they were in their former state;" is so unaccountable, and, as I think, so totally opposed to fact, that it quite bewilders one to see it seriously put forth. In the nature of things it is a most improbable and contradictory circumstance:—Is a man less open to the influence of the Gospel when he is sober and in his senses, than when his reason and judgment are clouded by drink? Is he not much rather on the right road to lead him to Christ when his body and mind are free from the debasing influence of intoxicating drinks. But apart from the probabilities of the case, are

not the facts, to which your correspondent wishes apparently to appeal, all opposed to his statement. I will allow that one I stated in my last foregoing answer respecting the Rev. N. Hall's experience to reply. As to the temperance cause being "out of its sphere" in working "upward" among the middle classes, it seems to me to be out of place nowhere where the evils it wars against are to be found; and until the evils of drinking are banished from the middle and upper classes, temperance has a "mission" to them as well as to the poor and degraded, although it may not be so emphatic.

In conclusion, allow me to say, that the calm and dispassionate discussion of this great question in all its bearings—individual, social, and political—in a Christian and forbearing spirit, with the one great aim of promoting the best interests of mankind, ought to receive the attention and sympathy of all, and must sooner or later force themselves upon the attention of all. It is clearly one of the great questions for the future, and let it be hoped that the Christian Church will be found doing its part in the struggle to rid the country of its greatest curse, and the Church of one of its mightiest foes.

The importance of the subject must be my apology for intruding so lengthily upon your valuable space, and also the expediency of something being said on the other side of the question to "J. S."

I am, Sir, yours very truly,  
JOSEPH HAYWARD.

British School, Berwick-on-Tweed.  
November 20, 1865.

#### OLD MEETING-HOUSE AT LUTON.

To the Editor of the Nonconformist.

SIR.—I am anxious to correct an erroneous statement relating to the old meeting-house at Luton, which appeared in your paper of the 8th inst. The present building, the Octagon, which is styled in your columns "the venerable mother of Nonconformist chapels," was never John Bunyan's meeting-house, but was built within my recollection, and opened for worship in April, 1815. It occupies a site between that of the original meeting-house and of the proposed new building in the rear. The old meeting-house was threatened with destruction by a mob in 1715, and was only saved, by the timely news of the demise of Queen Anne, through the interference of Thomas Marson, the fellow-prisoner of Bunyan.

I felt indignant, on revisiting the spot last week, to find that the tomb of a venerable ancestor, Samuel Marson (the son and successor of the said Thomas Marson), had been very badly treated, the slab with the inscription being split from end to end, and a large wedge-shaped block broken from the lower part. The tomb of the Rev. William Buttfield, pastor of a branch of that church at Thorne, which I had repaired some thirty years ago, I could not find at all.

I am, Sir, your obedient servant,  
WILLIAM BUTTFIELD.  
The Paragon, Hackney, Nov. 14, 1865.

#### DR. KRUMMACHER AND THE PERSECUTED BAPTISTS OF SAXONY.

To the Editor of the Nonconformist.

SIR.—My attention has been called to a report in your paper of Oct. 18, of the meetings of the Baptist Union at Bradford, and your editorial remarks on the subject of the persecution of Baptists in Saxony, where the name of Dr. Krummacher of Potsdam is mentioned as a party to that persecution. I should have written to you sooner to refute the accusation (of the untruth of which I was convinced), but I have waited in order to give you Dr. Krummacher's denial of the charge. I now enclose a letter from him with the request that you will in justice to him, insert it in your next issue.

Allow me to say that any impartial observer of the spirit and operations of the Evangelical Alliance must pronounce your strictures on that society and its members, to say the least, as uncharitable and unfounded as the charge preferred so hastily against Dr. Krummacher; and, instead of the Baptist Union following your advice to remonstrate with the Evangelical Alliance, they have on several occasions considered it right to pass votes of thanks to our committees for the successful defence of the principles of religious liberty violated in the persons of Baptists in several parts of the continent of Europe. Even during the present year the Evangelical Alliance has, under God, been the means of obtaining relief and liberty for Baptists in Germany, Switzerland, and Russia.

I remain, Sir, yours faithfully,  
HERMANN SCHMETTAU,  
Foreign Secretary of the Evangelical  
Alliance.

Evangelical Alliance, 7, Adam-street,  
Strand, London, Nov. 21, 1865.

My dear brother Schmettau,—Your communication regarding the transactions of the Baptist Union at Bradford has greatly surprised me. To stamp me as an advocate or even the instigator of the persecutions of Baptist brethren, and, moreover, in the kingdom of Saxony! I have had to suffer during my life many misrepresentations and attacks, but never one worse or more unfounded than this. However, I think I can surmise the possible origin of the statement as I remember having in one address at Geneva expressed my regret that the Baptist brethren here and there too boldly provoked the Established churches against themselves by publicly marking them with the invidious appellation of "Babel," and I took occasion kindly and in brotherly love to ask them to desist from such conduct. But this has been my whole crime. At all times I have declared myself against all kinds of persecution, and in favour of granting to all liberty of worship and of doctrine. Yes, I have often commanded and praised them for their firm attachment to the Holy Scriptures both of the Old and New Testaments as the Word of God in its fulness and entirety, also for the moral and spiritual earnestness and their Church discipline; at the same time I could not approve of their unmeasured proselyting zeal in which many of them in Germany, differing on this point from their brethren in Great Britain and North America, go beyond the limits of Christian propriety and wisdom. But never have I denied my brotherly love to them, and my heart beats higher when I think of men like Mr. Baptist Noel, Dr. Steane, and so many others among them, as my fellow-labourers for Christ.

Pray present to them my hearty brotherly salutation,

and with the same greeting I command you and your house to the Lord and His grace.

Yours affectionately,  
F. W. KRUMMACHER.

Potsdam, Nov. 9, 1865.

#### THE OUTBREAK IN JAMAICA.

We have now, by the West India mail, which arrived last Thursday, full details of the negro insurrection which broke out at Morant Bay, in the eastern parts of the island of Jamaica, as given in the Kingston papers, and a lengthened despatch from Governor Eyre, which was published in Friday's *Gazette*. It would appear, as well from the Governor's despatch as from other accounts, that the extent of the outbreak has been greatly exaggerated.

#### THE OFFICIAL ACCOUNT.

Governor Eyre's lengthened despatch to the Secretary for the Colonies is dated Oct. 24. It appears from his account that the riots began on the 7th October by an organised attempt at Morant Bay to rescue a negro criminal from the hands of justice; that on the 9th policemen sent to apprehend the rioters were assailed by a mob of negroes armed with guns, pikes, and bayonets, and were forced to swear a solemn oath to desert the side of the whites and join the blacks. Between this date and the 13th the insurgents had perpetrated the most fiendish atrocities. They had shot twenty-two volunteers. They had murdered the Rev. Mr. Herschell, having first cut out his tongue. They had ripped open a negro compatriot, Mr. Price, for his fidelity to the cause of the whites. They had roasted a third alive. On hearing of these atrocities, the Governor proceeded on board a steamer to Morant Bay, where a court-martial was held, with the assistance of the Attorney-General, and five of the culprits were found guilty and hung on the ruins of the Court-house, which was the scene of their first outrage. Next, steps were effectually taken to protect Port Antonio, and prevent the insurrection from spreading. The rebels were hemmed in by troops of the line and by the "Maroons," whose loyalty afforded a most timely aid. The women and children were withdrawn to a safe refuge. After making these judicious dispositions, the Governor returned to Kingston, where he ordered the arrest of Mr. Gordon, a coloured member of the House of Assembly, as the instigator of the insurrection. Mr. Gordon anticipated the warrant by yielding himself up a prisoner. He has since been tried by court-martial, convicted, and executed.

His Excellency's account of the different steps taken, contains no new matter. Of the Maroons, he says that they had come down, and only needed arms and a leader. He reviewed them, and placed them under the command of their old captain, the Honourable A. G. Fyfe. Their fidelity is "of incalculable value to the Government in the emergency which exists." By this time the Governor had got ahead of the rebellion; and, with a military post at San Antonio, another at Morant Bay, and the Maroons stationed along the line connecting the two, had hemmed in the rebels to the eastward.

The following is the Governor's account of what happened with respect to the capture, &c., of Mr. Gordon:—

Throughout my tour in the Wolverine and Onyx, I found everywhere the most unmistakable evidence that Mr. George William Gordon, a coloured member of the House of Assembly, had not only been mixed up in the matter, but was himself, through his own misrepresentations and seditious language, addressed to the ignorant black people, the chief cause and origin of the whole rebellion. Mr. Gordon was now in Kingston, and it became necessary to decide what action should be taken with regard to him. Having obtained a deposition on oath that certain seditious printed notices had been sent through the Post-office directed in his handwriting to the parties who have been leaders in the rebellion, I at once called upon the Custos to issue a warrant and capture him. For some little time he managed to evade capture, but, finding that sooner or later it was inevitable, he proceeded to the house of General O'Connor and there gave himself up. I at once had him placed on board the Wolverine for safe custody and conveyance to Morant Bay. Great difference of opinion prevailed in Kingston as to the policy of taking Mr. Gordon. Nearly all coincided in believing him to be the occasion of the rebellion, and that he ought to be taken, but many of the inhabitants were under considerable apprehension that his capture might lead to an immediate outbreak in Kingston itself. I did not share in this feeling. Moreover, considering it right in the abstract, and desirable as a matter of policy, that while the poor black men who had been misled were undergoing condign punishment, the chief instigator of all the evil should not go unpunished, I at once took upon myself the responsibility of his capture.

Governor Eyre distinctly charges Dr. Underhill and others with having kindled the flames of sedition:—

I cannot myself doubt that it is in a great degree due to Dr. Underhill's letter and the meetings held in connection with that letter, where the people were told that they were tyrannised over and ill-treated, were over-taxed, were denied political rights, had no just tribunals, were misrepresented to her Majesty's Government by the authorities and by the planters, and where, in fact, language of the most exciting and seditious kind was constantly used, and the people told plainly to right themselves; to be up and doing, to put their shoulders to the wheel, to do as the Haytians had done, and other similar advice.

\* See *Nonconformist*, Report of Speech, July 6, 1864.

The parties who have more immediately taken part in these nefarious proceedings are:—Firstly, G. W. Gordon, a member of the Assembly and a Baptist preacher; secondly, several black persons, chiefly of the Baptist persuasion, connected with him; thirdly, various political demagogues and agitators, who, having no character or property to lose, make a trade of exciting the ignorant people; fourthly, a few persons of better information and education, who find their interest in acquiring an influence among the black people by professing to advise them, while in reality they are but exciting and stimulating their evil passions; fifthly, a few Baptist missionaries, who like \_\_\_\_\_ endorse at public meetings or otherwise all the untruthful statements or insinuations propagated in Dr. Underhill's letter; and, lastly, a section of the press, which, like the *Watchman* and the *County Union*, is always disseminating seditious doctrines, and endeavouring to bring into contempt the representative of the Sovereign and all constituted authority.

While it is my duty to point out how mischievous has been the influence of a few of the Baptist ministers, and of various members of that persuasion, it is equally my duty and a pleasure to me to state that I believe the large majority of the Baptist ministers have been most anxious to support the authorities, to teach their people to be loyal and industrious, and to endorse the advice given to the peasantry by her Most Gracious Majesty.

Governor Eyre proceeds to indicate his view of the importance of the outbreak—Jamaica having been, he thinks, in great jeopardy.

In reporting the occurrences of the outbreak of the rebellion, and the steps taken to put it down, it is my duty to state most unequivocally my opinion that Jamaica has been, and to a certain extent still is, in the greatest jeopardy. Humanly speaking, I believe that the promptitude and vigour of action which has at once grappled with and punished the rebellion has been the saving of Jamaica. The whole colony has been upon a mine, which required but a spark to ignite it. Disaffection and disloyalty still exist in nearly all the parishes of the island, and had there been the least hesitation or delay in dealing with them in the parishes where they became developed in rebellion I confidently believe that the insurrection would have been universal throughout the entire island, and that either the colony would have been lost to the mother country, or an almost interminable war and an unknown expense have had to be incurred in suppressing it. In many previous despatches I have pointed out the pernicious efforts and influences of the so-called Underhill meetings; and not long since I called your attention to the necessity I was under in August last of sending men-of-war to the parishes of St. James's, Trelawny, St. Elizabeth, Hanover, and Westmoreland, to intimidate the malcontents, and prevent an expected rising. These measures were then successful. In the recent case of St. Thomas-in-the-East the Government had not a sufficient warning, and our prosecutorial measures were too late.

In reference to arrests of Europeans or coloured strangers, his Excellency says:—

Many political characters suspected of being implicated in the rebellion have, under the authority of the Executive Committee and the civil authorities, been apprehended. So also have various Haytian refugees, suspected of being mixed up with the leaders of the insurrection.

The following Haytians, who took refuge in the island with the ex-Emperor Soulouque, have been apprehended as being concerned in the rebellion:—General Salomon, Joseph Amitie Lubin, Anacreon Lubin, General Ville Lubin, and two brothers, Emile and Jean Bart. They were handed to Major Anton, who received orders from Colonel Elkington, the Deputy Adjutant-General, to treat them courteously, and to place them under guard in the officers' quarters.

As to the state of things at the time of writing, it is added:—

Different persons have reported seeing from several hundreds to as many thousands at a time. And Colonel Hobbs reports in one of his letters that there were still thousands of rebels around him. No stand has ever been made against the troops, and though we are not only in complete military occupation of, but have traversed with troops, all the disturbed districts, not a single casualty has befallen any of our soldiers or sailors, and they are all in good health.

The following are among the concluding portions of the despatches:—

It is a remarkable fact that, so far as we can ascertain, the rebels at Morant Bay did not proceed in any considerable numbers to the adjacent districts; but the people of each district rose and committed the deeds of violence and destruction that were done within it. This fact shows how widespread the feeling of disaffection is, and how prepared the people of each parish were to catch the spirit and follow the example of their neighbours. It shows too, the extreme insecurity which still reigns in nearly all the other parishes of Jamaica, where the same bad spirit prevails. In the lately disturbed districts the rebellion is crushed, in the others it is only kept under for the present, but might at any moment burst into fury. It is absolutely necessary for the future security of Jamaica that condign punishment should be inflicted upon those through whose seditious acts and language the rebellion has been originated. If no further outbreak occurs, I hope to be able in a short time to proclaim a general amnesty, except to actual murderers, upon the rebels coming in and submitting to the Queen's authority, and I yet hope that the disturbed districts will be sufficiently quieted in time for the sugar crop, now nearly fit for cutting, to be reaped. I would particularly call your attention to the fact stated in Colonel Hobbs's report of the 15th of October, that the rebels are not the poor or the starving, but persons who are well off and well to do in the world, and better educated than the lower class of negroes generally are, an experience abundantly confirmed from many other quarters.

List of killed and wounded in the recent disturbances in St. Thomas-in-the-East, 12th October, 1865:—Volunteers killed—Captain Hitchins, First Lieutenant Hall, Second Lieutenant Reid, Corporal Harrison, Corporal Filfoe, many others killed or

burnt, names unknown. Wounded—Sergeant Harrison (severely), Private Ratty (since dead), Private Conri (ditto), Private Good, Private Ross, Private M'Contie, Private Williams.

Civilians killed—Baron Ketelholdt, Custos St. Thomas-in-the-East, Rev. Victor Herschell, Mr. Walton, J.P., Mr. Arthur Crooke, J.P., Mr. A. B. Cooke, Mr. M'Cormack (aged man and cripple), Mr. C. Price, Mr. A. Brown, Police Inspector Alberga, Augustus Hare, Mark Douglas (reported).

Civilians wounded—The Hon. W. P. Georges, J.P. and Custos of St. David; D. M'Pherson, coroner (since dead); Arthur Warmington, J.P., sword-cut; Brookes Cooke, her Majesty's Customs; Mr. Grey, vestryman; William M'Intosh, Mr. Bowen, J.P., William Mitchell, James Williams, Mr. M'Pherson (since dead), Mr. A. Lewis, C. Alberga, Mr. J. W. Jackson.

This despatch may be supplemented by a speech made by his Excellency on his return from Morant Bay to the magistrates of Kingston, at the Court-house, which is thus reported in the local papers. It is impossible to reconcile what is here said with some of the statements in the official report. The speech was made on the 17th, the report being dated a day after—

His Excellency addressed the meeting, and said he was happy to say that through the exertions of the troops and the Maroons, the further progress of the rebels had been stopped. The Maroons had marched from Port Antonio, over the hills to meet the troops, and the rebels had been entirely intercepted. He was of opinion that there was no organisation, for several of the rebels had been taken around and about Plaintiff Garden River, and not far from their homes. He thought there might have been very few who had come from Morant Bay to join in the outbreak there, and what was done really appeared to have been done by people in the districts. He hoped that soon entire peace would prevail. The Regulars had done much in restoring peace, and the Maroons had done good service too, and deserved the highest praise of the country. Twenty-seven of the rebels had been executed in Port Antonio, and twelve at Long Bay. There were now 100 prisoners in custody besides. His Excellency said he was highly pleased with the loyalty of the city of Kingston, and too much praise could not be awarded to the volunteers for the prompt manner in which they had responded to the call of the Government. It spoke well for them, and showed that they deserved encouragement. He would further state that from what he had heard and seen he would say that the resolution of the magistrates, passed at a special session of the peace, requesting that the city be placed under martial law, was premature, and he would advise that such a measure be delayed.

#### HOW THE REBELS WERE DEALT WITH.

We borrow from a contemporary a summary of the merciless steps taken for inflicting summary and indiscriminate vengeance on the insurgents, which seem to have so much excited Governor Eyre's approbation:—

A man of the name of Carr was executed, having been condemned by court-martial. This "produced a wonderful effect throughout the district. Since the execution numbers of rebels have come in, having thrown away their arms, and seeking protection. The men I cannot possibly undertake to guard. They are embarrassing the troops, and I believe they are all worthy of death, but I shrink from the responsibility of executing them without hearing your wishes respecting them." Such was Colonel Hobbs's report to Major-General O'Connor, on the 16th of October, but the difficulty of dealing with the number of his captives increased. Three days afterwards he met some special constables who had taken eleven prisoners, and, "finding their guilt clear, and being unable to take or leave them, I had them all shot," after which the "constables hung them upon trees." "Their countenances were diabolical, and they never flinched the very slightest"—clear evidence of guilt, as everybody must perceive! But if the justice was sharp, it is satisfactory to find what scrupulous pains Colonel Hobbs took to ascertain that he was doing justice. Paul Bogle was one of the chief instigators of the riot, and magnified by the Jamaica authorities into the head of a mighty conspiracy to massacre the whites. Of course Paul Bogle's valet, therefore, would be an unexceptionable witness to any man's rebellious character, and if any aid were artificially supplied to stimulate his veracity, his statements might be received with unwavering faith. Col. Hobbs, perceiving this, made use of him as follows. "I have Paul Bogle's valet for my guide—a little fellow of extraordinary intelligence. A light rope tied to the stirrups and a revolver now and then to his head cause us thoroughly to understand each other, and he knows every single rebel in the island by name and face, and has just been selecting the captains, colonels, and secretaries out of an immense gang of prisoners just come in, whom I shall hang to-morrow morning." That the rope and the pistol were not merely idle symbols of British justice, this poor lad may have been led to infer from the fact that one prisoner, refusing to tell where Paul Bogle was secreted, "was instantly popped down." It is just possible that this "little fellow's extraordinary intelligence" may have shown him that any failure of memory, or lack of communicativeness, would probably lead to his being "popped down" or strung up, and that his natural aversion to either fate may have served to stimulate his memory and invention. His evidence was doubtless very satisfactory to Colonel Hobbs—whether it will be equally conclusive to impartial minds, may, perhaps, be open to doubt.

Let us take the case of another batch of "rebels." Some "supposed rebels," says one of the Jamaica papers, "were examined by the Provost-Marshal, but, beyond being stragglers, nothing was proved that warranted the committal of the whole of them before a court-martial. About thirty were, one by one,"—for being stragglers, we suppose—"lashed to a gun and catted, receiving fifty lashes on the bare back, laid on after the man-of-war fashion, and the rest, about twenty, committed as rebels." One of the thirty thus "catted" for no offence

\* So reported in all the Kingston papers.

whatever, "on receiving forty-seven lashes ground his teeth, and gave a ferocious look of defiance at the Provost-Marshal. He was immediately ordered to be taken from the gun and hanged. No time was lost, and he was accordingly strung up in the presence of the insurrectionists." Of all the cold-blooded, villainous, cowardly murders ever committed, we doubt whether any can be found to exceed this. Captain Hole seems to have been extremely "temperate, decided, and judicious; all the rebels captured, having tried, he had instantly executed; in several of the houses he found plunder secreted, and razed to the ground the houses, and proclaimed that wherever he discovered spoil he would adopt a similar course." Four persons were on one occasion condemned to death by court-martial, but one of them, a woman, was recommended to mercy. Brigadier-General Nelson, however, declined to adopt the recommendation. Indeed, the call of duty seems to have reigned supreme in this officer's breast, for, writing to Major-General O'Connor, he says he must hasten back to Morant Bay to have a great number of prisoners tried, and, "however painful it may be to sign 'death warrants,' yet if duty commands it, I shall do so without the least hesitation." We presume that duty did command it, for he seems to have shown no hesitation in signing about as many death-warrants as King James signed after Jeffreys' bloody assize.

Gordon, the alleged instigator of the outbreak, of whose antecedents some account appears in Mr. Chamerovzow's letter below, was hanged at Morant Bay on the 23rd of October. Describing his execution, the *Colonial Standard* says:—

He stood high above all the other rebels, beneath the great arch of the burnt court-house, with his hands and feet pinioned, and the halter around his neck. Under this arch he stood taking notes on the day of his ejection from the vestry board. Beneath him were the steps on which he was wont to stand haranguing on days of election. He requested the Provost-Marshal to put him out of the world quickly, and not to punish him. As the fatal plank was withdrawn, he struggled for a few moments, but life was soon extinct. Before conducted to the scaffold, he asked for pen, ink, and paper, wrote several letters, and desired the Provost-Marshal to hand them to the Brigadier-General, and thanked the Provost for kindness while in his custody. There were about 200 male prisoners and 65 women still to be tried, but what was to be done with the latter none could tell.

Gordon, who was a member of the Legislature, had given himself up, on which the *Spectator* justly remarks:—"He was brought apparently into Kingston on the 17th of October, in the carriage of a Dr. Bowerbank, guarded by volunteers with drawn swords, and then sent on board the *Wolverine*, which left immediately for Morant Bay. It seems that Kingston was expressly exempted by the Governor's proclamation from martial law, and so he was sent into the region where martial law had been declared, in order that he might be tried by it instead of by the regular civil tribunal. It is admitted that he was not concerned in the murders, only in the plot for an insurrection, but Brigadier-General Nelson, after a six hours' search into documents connected with his case, authorised his trial by court-martial, and he was condemned on the 21st October, and executed on the 23rd. Most likely he was guilty; but the world, seeing the indecent haste with which a man, quite beyond rescue, and who had voluntarily trusted himself to the law, was made away with, will be apt to think him innocent, and a martyr to our thirst for blood."

#### DETAILS OF THE OUTBREAK.

The following letter, which we have received from the Secretary of the Anti-Slavery Society, will be found to contain very interesting details relative to these deplorable events:—

SIR,—The following communication has come to hand to-day. I can vouch for our correspondent. The statement is from a gentleman of Jamaica, and in authority there. I leave it to tell its own tale:—

St. Thomas, Oct. 28, 1865.

Dear Sir,—By this mail you will receive tidings of the horrible doings in Jamaica; and as the public in England may be misled by the one-sided description allowed by the Jamaica authorities to be published, I send you the following account, which is a fair statement of facts, and contains everything material to the sailing of the packet.

On Saturday, 7th October last, a court of petty sessions of the peace was held at Morant Bay, in the parish of St. Thomas-in-the-East. Whilst the business of the court was being proceeded with, the justices were annoyed by the chattering and noise of the bystanders, and ordered the party making the noise to be placed before them, upon which one Charles Geoghegan left the court, followed by the police, who captured him outside; he was immediately rescued, and the police had to return without their prisoner, having been rather severely handled in the scuffle.

On Monday, the 9th, the court again met, and convicted a man named Lewis Dick for a trespass on Middleton plantation, a place adjoining the negro settlement of Stony Gut. When this case was called on, about 150 of the settlers entered the room (the same body that had made the rescue on Saturday), and at the termination of the case, Paul Bogle, their leader, came forward, and told the man not to pay any fine, but to appeal to a higher court, which he did, and entered into the necessary recognizance for the purpose.

It is here necessary to notice that the "Middleton" is an abandoned plantation, and is claimed by Mr. W. M. Anderson, the present emigration agent of Jamaica, but that his title is disputed by the settlers of Stony Gut, and they have been for many years under the impression that no one had a right to it but themselves. Hence their appearance at the court and their interest in the case.

However, no sooner was the appeal allowed than warrants were issued against Paul Bogle and twenty-seven others, charging them with riot and assault on the Saturday. The warrants were returnable on the Wednesday. On the police attempting to execute the warrants at the residences of the parties at Stony Gut, they were resisted, and had to return the following day

with intelligence that they had failed in their mission; that shells were blowing in every direction, and that the people intended to come down in force to the court on Wednesday, and that they had forced them, the police, to take an oath not to act against them on peril of their lives.

On this information the custos, who had just returned to the parish, sent off to the volunteers at Bath, and also an express to the Governor, requesting that a few troops might be sent without delay, but unfortunately this precaution was not adopted by his Excellency the Governor.

On Wednesday, about four p.m., the mob made their appearance; the volunteers, eighteen in number, under command of the deputy clerk of the peace, were drawn up in line before the court-house. The custos of the parish, Baron von Ketelhodt, stood on the steps and exhorted the people not to enter the square, and stated that if they had any grievance to complain of, it should be redressed. They, however, persisted in coming into the square, upon which the Riot Act was read, and the volunteers fired into the mob, doing great execution; but before they had time to reload, a rush was made on them, and they were overpowered and obliged to take refuge in the court-house, along with the custos and magistracy. Part of the mob seized the police barracks and appropriated the arms and ammunition found there; and others smashing the windows of the court-house, and, failing the ability to enter it, set it on fire, which compelled its evacuation.

The inspector of police, the captain of the volunteer company, two sergeants, and three privates, were killed, and six volunteers wounded. The custos of the parish and six other civilians were killed, and sixteen civilians were wounded. A large number of the mob were killed, which infuriated the survivors.

At nine o'clock on the evening of the 12th, his Excellency the Governor held a council of war, and at once proclaimed martial law throughout the whole county of Surrey, except Kingston, stating in the proclamation that there was reason to expect that the outrages and felonies in St. Thomas-in-the-East might extend to the neighbouring parishes in the same county.

The Governor sent on an express to Sir James Hope, admiral of the station, and H.M.S. *Urgent* was sent to Barbadoes for spare troops. The French steamer *Coravelle* was placed at the disposal of the Government, and went to Morant Bay with the Governor, the Attorney-General, and a staff of militia officers, sufficient to constitute a court-martial. Simultaneously with this, troops were, by the major-general, sent over the mountains to check any advance of the people from the disturbed district, and a proclamation was issued to the Maroons, calling on them to display their ancient loyalty, and take up arms. Mounted volunteers were brought into requisition, regular and irregular corps, and all were vying in their zeal to hunt down the rabble.

Although the troops had met with no armed resistance, yet they were shooting and hanging the unfortunate blacks, men and women, with very little discrimination, and with a zest horrible to think of, and the settlement of Stony Gut is entirely destroyed.

Although the proclamation of martial law specially excepted Kingston, yet a warrant was issued to apprehend Mr. George W. Gordon, a member of Assembly, residing there; on this he was taken up, sent to Morant Bay, tried by court-martial, and executed on the morning of the 23rd. Such an arbitrary act shows an utter contempt for all form of legal procedure, and such is the reign of terror that no one dares to remonstrate. The following paragraph, copied verbatim from the *Jamaica Standard* of 24th October, will show the state of the country. It is headed—

*"A Very Necessary Caution.*—An announcement has been under the authority of his Excellency the Governor, calling the attention of all persons to the pains and penalties which anyone who receives, shelters, conceals, or refreshes, or in any manner assists, any rebel or person concerned in the rebellion, or holds any secret communication with such rebel or person, without making discovery to the military or other authorities of the Queen, will incur. Persons are warned that they will be apprehended and dealt with with the utmost rigour for so offending."

Under this a person may be tried and executed for performing a common act of humanity. The arrest of prisoners in Kingston still goes on; among others are Joseph Golston, formerly senior sergeant of Kingston police, and eight Haitian refugees; the Rev. J. T. Roach, Jamaica, Wesleyan Methodist preacher; the editor and proprietor of the *Watchman* newspaper; the Rev. J. H. Crole, the Rev. Mr. Harris, the Rev. Mr. Palmer, Baptist minister; A. R. Jeffries, and Thomas Harvey, vestrymen for Port Royal, &c., Dr. Bruce, of Vera, and the wife of the late Mr. G. W. Gordon, are also reported to have been apprehended.

Two Spanish vessels of war from Cuba have anchored at Kingston, and reported themselves ready to obey the orders of the Government, and assist to crush out the rebellion.

Previous to the arrival of the military at Morant Bay, the mob visited many of the sugar plantations in the parish, maltreating the whites, and in one instance beating an obnoxious planter to death; but in most instances the women and children were unmolested, although the plunder of personal effects was very general. The troops sent on from Barbadoes are two companies of the Buffs, one company of artillery, and part of the West Indian regiment stationed there. They left Barbadoes on the 24th. The Aurora frigate was at Dominica, and left for Jamaica twenty-four hours after receiving intelligence of the outbreak.

The expenditure already incurred has been very great in the pay of volunteers, cost of transport, and other expenses incident to the suppression of the outbreak, while much individual loss must accrue from the stagnation of trade throughout the disturbed districts, which will add much to the previous existing distress.

The precious grounds of accusation against Mr. G. W. Gordon are at present a mystery. The common report is, that he was chief of a secret society, having for its object the extermination of the white and brown population of Jamaica, and that the rioters in St. Thomas-in-the-East were a branch of that society, forced, through circumstances, into premature action, which, by the chief, was not intended to have taken place before the month of December. This, to say the least, was improbable. Mr. Gordon was himself a brown man, and his wife a white, and several brown men have been executed. One brown man was sentenced to forty-seven lashes; and, after the infliction of the punish-

ment, 'having gnashed his teeth, and given a scowl of defiance at the Provost Marshal,' was at once ordered to be hanged without more ado. A gentleman of high rank stated to the writer of this that if Mr. Gordon was to be despatched, it could only be done by court-martial. He doubted much if any proof of guilt sufficient to satisfy a judge of a civil court could be brought home to him; and even if there were, if he were permitted to exercise his right of challenge, no jury in Jamaica would be got to convict him. A report prevailed that his wife, Mrs. Gordon, had also been tried by court-martial and executed; but her trial had not taken place up to the sailing of the packet, although she was in custody on the charge of having copied some treasonable paper for her husband, and of having threatened that, if Mr. Gordon was executed, she would seek to avenge his death.

The legality of the proclamation of martial law by the Governor is very questionable. It is a grave step, handing over the whole population of a district to military despotism and military license in its worst form, where there is an antagonism of races and much personal animosity, where justice is gone and vengeance assumes the name. It may well be doubted whether the whole of the proceedings of the justices at Morant Bay were not illegal. Every court has a right to punish a contempt in its presence, but it is very doubtful if a court of petty sessions can give a verbal order to apprehend a party for contempt that has left its presence.

The matter of trespass over which they assumed jurisdiction, involving the question of Mr. Anderson's title, ought to have been tried by a judge and jury, and the legality of the twenty-eight warrants against Bogle and others for riot and assault are very questionable, while the imprudence of issuing such a number at once is very clear.

Again, these men had a right to come and surrender to these warrants on the return day, and bring their respective friends to be ready to bail them in the event of their being bound over to answer the charges at the forthcoming assize. Consequently it appeared premature in the Custos to refuse to allow the parties to approach the court-house on pain of reading the Riot Act.

If the magistrates had well-grounded fears of the mob, common prudence required that they should have adjourned the meeting, which they might have done previously to four o'clock, the hour at which the mob appeared. Technically speaking, it comes to be a question whether the order of the volunteers to fire was not an illegal act. If it was illegal, the rebellion is a fiction. They only savagely resisted illegal force, and although the barbarity of the subsequent acts cannot be too strongly reprobated, surely the civil courts of Jamaica were sufficient to deal with such felonies as occurred, and where the accused would have had fair trials. The Governor had the power to order special sessions of the criminal courts, and they might have despatched the business with nearly equal celerity as the court-martial, with this advantage, that the cases would have been presided over by judges learned in the law, instead of prejudiced military officers and subalterns in a regiment of the line.

In the case of the seizure and execution of Mr. G. W. Gordon, in addition to the personal wrong of the subject, the privileges of the House of Assembly were violated. The freedom from arrest of the members of the Legislature extend to all cases, except treason and felony. It would appear the most that could be urged against him was a conspiracy not yet ripe. A conspiracy is only a misdemeanour, consequently not sufficient to warrant arrest in the first instance without the sanction of the Assembly in session.

The Colonial Office has of late years been raising up a distinct class of officials for the West Indies. The governors and lieutenant-governors are from the body of clerks from the Colonial Office, or private secretaries of lieutenants-governors, who hold the people in supreme contempt, and are chiefly intent on gaining the good will of a coterie in each colony who present them with addresses, which duly appear at Downing-street as testimonials of their efficiency, while the colonies are going to ruin.

These coteries consist, for the most part, of officials and their immediate connections. It is not the blacks and coloured people alone that complain of oppression and wrong; many Europeans are in the same category, and they complain in some colonies of the courts of justice being corrupt, that the judges and officers are partial, that the jury lists are systematically tampered with, and that the Colonial Office is deaf to their complaints, however persistently made.

L. A. Chamerovzow, Esq.,  
Sec. British and Foreign Anti-Slavery Society.

In the leader on this subject, in the *Times* of this day, I find the subjoined broad statements:—

Enough is known to show that this has been a most dangerous conspiracy.

No evidence, save hearsay, has yet been produced, to prove the existence of an organised conspiracy. All the facts at present tend to demonstrate the reverse.

There is . . . the same ferocity of purpose setting before itself the gratification of revenge, rapine, and lust, and singularly enough, the same hatred towards the mulatto race for their superior intelligence and success in life.

A desire for revenge actuated the mob after it had been fired upon, but there is no evidence to establish the charge of even contemplated outrages against women.

Mr. G. W. Gordon was a black member of the Legislative Assembly, and a man of considerable property.

Mr. Gordon was a very light brown man. His father was an Englishman, his mother a mulatto.

He was a magistrate, but had been dismissed by the Governor for seditious harangues.

Mr. Gordon was suspended for no such reason, but for defending the case of a poor black man, the victim of oppression. I am in possession of the official evidence relating to this matter, and of many facts sent to me by Mr. Gordon at the time.

This man appears to have been the prime mover in the rebellion; and it is said that a plan of operations had been found in his handwriting. However that may be, it is certain that in the attack on the court-house

he was deeply implicated. Though a member of the vestry, and accustomed to attend the meetings, he was purposely absent from the one which was to be interrupted in so disastrous a manner.

Mr. Gordon's accusers assert his complicity upon hearsay. He was miles away from the court-house when the riot took place. He was not purposely absent from the vestry referred to. The Custos, Baron von Ketelhodt, had refused to allow Mr. Gordon to sit in the vestry, though a member of it, and when Mr. Gordon attempted to assert his right, had him turned out by the police. This transaction formed the subject of a suit which was, at the time of the riot, before the courts.

This man was arrested, was brought to trial before a court-martial by General Nelson, commanding the forces, and was hanged on the morning of October 23. That is to say, he was apprehended upon a civil warrant in Kingston, which had been specially exempted from the operation of martial law, was put on board one of her Majesty's ships of war, conveyed to Morant Bay, within the declared district; was there tried by a military court, condemned to death on Saturday, the 20th of October, respite over the Sunday, and hanged on the Monday morning, by order of General Nelson. Shame upon him!

What evidence may exist legally to implicate Mr. Gordon as the prime mover of this alleged conspiracy I know not, but I am sure none could justify his summary execution by an arbitrary military tribunal: he a civilian, and a member of Assembly, protected by his privilege as such, under the constitution of the island. From a correspondence with him, extending over many years, I believe him to have been incapable of encompassing conspiracy in any form.

On the morning large numbers of negroes lounged into the neighbourhood of the court-house, and suddenly made an attack on it, going up and firing through the door and windows on the gentlemen inside.

If one fact is established beyond possibility of contradiction, it is that the eighteen volunteers, commanded by Captain Hitchens, deputy-clerk of the peace, fired first into the assemblage of 600 people, then retreated into the court-house, again to deliver their deadly discharge through its windows. Some of the mob then broke into the police-barracks, obtained what arms and ammunition they could find there, and then returned to the square, to fight those who had first assailed them.

No age or profession appears to have given immunity. Among those who were killed or wounded were ministers of religion and old people, who could not be supposed to be in any way dangerous to the insurgents.

A most untruthful statement. The official returns give a total of six volunteers and eight civilians killed, to which list must be added another, one Mr. Hir, a planter; total, fifteen persons. The Rev. H. Victor Herschell, the only minister of religion killed, was in the court-house. Six volunteers and seventeen civilians, including a child which was in the court-house, were wounded, and the infant appears to have been hurt by a stray shot.

Sir, I leave the above facts to speak for themselves; but when we set against the number of victims who are known to have fallen and to have been injured in the riot itself in the Court House-square, the three or four hundred reported to have been indiscriminately butchered by the volunteers and their allies, the savage Maroons (with whom the British Government was compelled to make a treaty), and those who were summarily disposed of by court-martial judgments, we are tempted to inquire on which side are the bloodthirstiness and savagery so recklessly ascribed to the long-suffering and badly-governed negro population of Jamaica.

I am, Sir, yours respectfully,  
L. A. CHAMEROVZOW.

27, New Broad-street, Oct. 17, 1865.

#### DR. UNDERHILL'S LETTER TO MR. CARDWELL.

The letter of Dr. Underhill, to which Governor Eyre alludes in his despatch, has been published in the papers. It has been given in the *Times*, with the following explanation from the author:—

#### TO THE EDITOR OF THE "TIMES."

SIR,—As Governor Eyre has given his opinion in his despatch published in your columns to-day that the outbreak in Jamaica "is in a great degree due to Dr. Underhill's letter," you will in all fairness give a similar publicity to one or two facts that the Governor has omitted to state.

On the 5th of January last, not in my official capacity as secretary of the Baptist Missionary Society, but as a private person interested in Jamaica, I addressed a letter to the Right Hon. E. Cardwell on the condition of the island. On the 27th of January Mr. Cardwell expressed his thanks for this communication, and stated that he had forwarded it to the Governor of Jamaica, with instructions to report upon its contents.

My letter was published by Governor Eyre in the *Island Gazette*. At the same time the Governor issued a circular to the custodes, judges, magistrates, the Bishop of Kingston, and to the clergy and ministers of all denominations, requesting them to furnish him with the materials for a reply to the despatch of the Colonial Secretary. The speeches and resolutions of public meetings, and the violent articles of the colonial press which followed, arose from the course taken by Governor Eyre. He it was who "propagated" in Jamaica "those untruthful statements and insinuations," which he says my letter contains, but which on a suitable occasion I am prepared to justify. He it was who gave them the publicity they acquired. My letter was not addressed to the people of Jamaica, but to the Secretary of State for the Colonies, and for its publication and the effects consequent upon it I must disclaim the responsi-

bility which Governor Eyre wishes to fasten upon me. The responsibility is his, not mine.

Herewith I beg to send you a copy of the letter in question. It first appeared in this country in the pages of the *Anti-Slavery Reporter* of July last, by which it was copied from a Jamaican newspaper.

I beg to subscribe myself, your obedient servant,  
EDWARD B. UNDERHILL.

Hampstead, Nov. 20.

The following is the Doctor's letter:—

MR. UNDERHILL TO MR. CARDWELL.

33, Moorgate-street, Jan. 5, 1865.

I venture to ask your kind consideration to a few observations on the present condition of the island of Jamaica. For several months past every mail has brought letters informing me of the continually increasing distress of the coloured population. As a sufficient illustration I quote the following brief passages from one of them:—"Crime has fearfully increased. The number of prisoners in the penitentiary and gaols is considerably more than double the average, and nearly all for one crime—larceny. Summonses for petty debts disclose an amount of pecuniary difficulty which has never before been experienced; any applications for parochial and private relief prove that multitudes are suffering from want little removed from starvation." The immediate cause of this distress would seem to be the drought of the last two years; but, in fact, this has only given intensity to suffering previously existing. All accounts, both public and private, concur in affirming the alarming increase of crime, chiefly of larceny and petty theft. This arises from the extreme poverty of the people. That this is its true origin is made evident by the ragged and even naked condition of vast numbers of them; so contrary to the taste for dress they usually exhibit. They cannot purchase clothing, partly from its greatly increased cost, which is unduly enhanced by the duty (said to be thirty-eight per cent. by the Hon. Mr. Whitelocke) which it now pays, and partly from the want of employment, and the consequent absence of wages.

The people, then, are starving; and the causes of this are not far to seek. No doubt the taxation of the island is too heavy for its present resources, and must necessarily render the cost of producing the staples higher than they can bear, to meet competition in the markets of the world. No doubt much of the sugar land of the island is worn out, or can only be made productive by an outlay which would destroy all hope of profitable return. No doubt, too, a large part of the island is uncultivated, and might be made to support a greater population than is now existing upon it.

But the simple fact is, there is not sufficient employment for the people; there is neither work for them nor capital to employ them. The labouring class is too numerous for the work to be done. Sugar cultivation on the estates does not absorb more than 30,000 of the people, and every other species of cultivation (apart from provision growing) cannot give employment to more than another 30,000. But the agricultural population of the island is over 400,000, so that there are at least 340,000 whose livelihood depends on employment other than that devoted to the staple cultivation of the island. Of these 340,000, certainly not less than 130,000 are adults, and capable of labour. For subsistence they must be entirely dependent on the provisions grown on their little freeholds, a portion of which is sold to those who find employment on the estates; or, perhaps, in a slight degree, on such produce as they are able to raise for exportation. But those who grow produce for exportation are very few; and they meet with every kind of discouragement to prosecute the means of support, which is as advantageous to the island as to themselves. If their provisions fail, as has been the case, from drought, they must steal or starve. And this is their present condition. The same result follows in this country, when employment ceases or wages fail.

The great decrease of coin in circulation in Jamaica is a further proof that less money is spent in wages, through the decline of employment. Were Jamaica prosperous silver would flow into it; or its equivalent in English manufacture, instead of the exportation of silver, which now regularly takes place. And if, as stated in the Governor's speech, the customs revenue in the year gone by has been equal to former years, this has arisen, not from an increase in the quantities imported, but from the increased value of the imports, the duty being levied at an *ad valorem* charge of 12½ per cent. on articles such as cotton goods, which have within the last year or two greatly risen in price.

I shall say nothing of the course taken by the Jamaica Legislature; of their abortive immigration bills, of their unjust taxation of the coloured population, of their refusal of just tribunals, of their denial of political rights to the emancipated negroes. Could the people find remunerative employment, these evils would in time be remedied, from their growing strength and intelligence. The worst evil consequent on the proceedings of the Legislature is the distrust awakened in the minds of capitalists, and the avoidance of Jamaica, with its manifold advantages, by all who possess the means to benefit by their expenditure.

Unless means can be employed to encourage the outlay of capital in Jamaica in the growth of those numerous productions which can be profitably exported, so that employment can be given to its starving people, I see no other result than the entire failure of the island, and the destruction of the hopes that the Legislature and the people of Great Britain have cherished with regard to the well-being of its emancipated population.

With your kind permission I will venture to make two or three suggestions which if carried out may assist to avert so painful a result. 1st. Searching inquiry into the legislation of the island since emancipation, its taxation, its economical and material condition, would go far to bring to light the causes of the existing evils, and, by convincing the ruling class of the mistakes of the past, lead to their removal. Such an inquiry seems also due to this country, that it may be seen whether the emancipated peasantry have gained those advantages which were sought to be secured to them by their enfranchisement. 2nd. The Governor might be instructed to encourage, by his personal approval and urgent recommendation, the growth of exportable produce by the people on the very numerous freeholds they possess. This might be done by the formation of associations for shipping their produce in considerable quantities; by equalising duties on the produce of the people and that of the planting interests, by instructing the native growers to

produce in the best methods of cultivation, and pointing out the articles which would find a ready sale in the markets of the world; by opening channels for direct transmission of produce without the intervention of agents, by whose extortions and frauds the people now frequently suffer, and are greatly disengaged. The cultivation of sugar by the peasantry should, in my judgment, be discouraged. At the best, with all the scientific appliances the planters can bring to it, both capital and machinery, sugar manufacturing is a hazardous thing. Much more must it become so in the hands of the people, with their rude mills and imperfect method. But the minor products of the island, such as spices, tobacco, farinaceous food, coffee, and cotton, are quite within their reach, and always fetch a fair and remunerative price, when not burdened by extravagant charges and local taxation. 3rd. With just laws and light taxation, capitalists would be encouraged to settle in Jamaica, and employ themselves in the production of the more important staples, such as sugar, coffee, and cotton. Thus the people would be employed, and the present starvation rate of wages be improved.

In conclusion, I have to apologise for troubling you with this communication; but since my visit to the island in 1859-60, I have felt the greatest interest in its prosperity, and deeply grieve over the sufferings of its coloured population. It is more than time that the un-wisdom (to use the gentlest term) that has governed Jamaica since emancipation should be brought to an end; a course of action which, while it incalculably aggravates the misery arising from natural, and therefore unavoidable causes, renders certain the ultimate ruin of every class—planter and peasant—European and Creole.

Should you, Sir, desire such information as it may be in my power to furnish, or to see me on the matter, I shall be most happy either to forward whatever facts I may possess, or wait upon you at any time that you may appoint.—I have, &c., EDWARD B. UNDERHILL.

P. S.—I append an extract from the speech of the Hon. H. A. Whitelocke in the House of Assembly, with respect to the condition of the people.

He (Mr. Whitelocke) would make an assertion which could not be gainsaid by his successor, that taxation could not be extended; nor one farthing more could be imposed upon the people, who were suffering peculiar hardship from the increased value of wearing apparel, which was now taxed beyond all bounds: actually they were paying thirty-eight per cent. now, when twelve and a-half per cent. was before considered an outrageous *ad valorem* duty. Cotton goods, including Osnaburgh and all the wearing apparel of the labouring classes, had increased 200 per cent. in value; what was bought at fourpence per yard before was selling at a shilling per yard. Therefore the people are now paying a penny-halfpenny duty on every yard of cloth, instead of one halfpenny, which has been justly described as a heavy impost. The consequence was that a disgusting state of nudity exhibited itself in some parts of the country. Hardly a boy under ten years of age wore a frock, and adults, from the ragged state of their garments, exhibited those parts of the body where covering was especially wanted. The lower classes hitherto exhibited a proneness for dress, and he could not believe such a change would come over them, but for his belief in their destitution, arising out of a reduction in their wages, at a time when every article of apparel had risen in value. This year's decrease in imports foreshadowed what was coming. Sugar was down again at 11d. per hogshead; coffee was falling; pimento was valueless, logwood was scarcely worth cutting; and, moreover, a sad diminution was effected in our chief staple exports from a deficiency of rain.

#### DR. UNDERHILL ON THE JAMAICA QUESTION.

On Monday evening Dr. Underhill was present at a meeting in connection with the Baptist Missions, held in the schoolroom attached to the Camden-road Chapel, at which the Rev. F. Tucker, minister of the chapel, presided. After an interesting statement had been made by Mr. SAMPSON respecting the mission at Serampore,

Dr. UNDERHILL took occasion to speak of the outbreak in Jamaica, and of the charges made against himself and the Baptist body in respect to it. If some of the newspapers were to be believed, he said, he ought at that time to be in the Tower of London, because, although he did not look like a traitor, it was the opinion of the Governor of Jamaica that he, much more than Mr. Gordon who had been so hastily sentenced and executed, must be regarded as the chief of the conspirators. He little imagined when he wrote that most unfortunate letter, which had been referred to, how harshly it would be judged, and how painful the consequences which would be imputed to it. (Hear, hear.) However, there were serious questions involved in the matter, and those questions could only be settled after a full inquiry by Parliament. (Hear, hear.) To judge by the accusations made against the people of Jamaica in some of the London papers, one would imagine the people of the island to be utterly savage and barbarous, and to be so entirely irreclaimable as to be by no means susceptible of evangelisation. But the fact was that there has been going on in Jamaica a long course of misgovernment, which has produced extreme suffering and discontent among the people. This discontent has been growing from year to year, and deepening on every side, and the unfortunate drought which has afflicted the island for two or three years past has aggravated the dissatisfaction. It was towards the end of last year the events began which have issued in the painful scenes that have just taken place in Jamaica. In his despatch, published in that morning's papers, Governor Eyre begins by saying that no reasonable or intelligible cause had been assigned for the origin of this rebellion; and that statement was made by the Governor, let them remember, after hundreds of blacks had been shot or hanged. But Governor Eyre spoke of papers affording proof of a conspiracy to raise the whole island, seize it from the whites, and erect it into a black

republic. That statement showed hasty judgment, or a decision to slaughter those black people without any ground whatever. The Governor went on to say that he could not doubt that it was all due to Dr. Underhill's letter, and the numerous meetings held in consequence of that letter, at which language of the most treasonable kind was uttered. But what were the facts? Last January, in the depth of the distress then existing in Jamaica, it occurred to him that a letter to Mr. Cardwell might be of some service. He had private reasons for knowing that anything he might address to Mr. Cardwell would meet a very kind consideration. After consulting with Sir Morton Peto the letter was drawn up in a private way, as a letter from himself to Mr. Cardwell, describing the condition of the island, and suggesting what seemed to him the proper remedies. It was drawn up for Mr. Cardwell's private information, and that gentleman replied, acknowledging its receipt with thanks, and stating that he had forwarded it to the Governor of Jamaica for his consideration and to report upon. [Dr. Underhill here read the letter which we reprint in another column, and having corrected an erroneous statement as to his visit to the island, which had been said to be two years ago, although it was six years since, he proceeded to say that the Governor, on receiving the letter, caused it to be published in the *Gazette* of the island and in all the Jamaica papers, and that he addressed a circular to all the authorities of the island, governmental, magisterial, and religious, requesting them to furnish him with materials for a reply to the letter.] Now for the last nine months he (Dr. Underhill), of all men, had been the best abused in Jamaica, and the Governor, in his despatch, declared that this letter provoked the rebellion. Why, all he did was to address a private letter to Mr. Cardwell, which he never intended should appear before the people of Jamaica. (Hear, hear.) It was not Dr. Underhill that published it in Jamaica, nor was it Dr. Underhill who suggested the Underhill meetings that the Governor speaks of. Those meetings were entirely under independent circumstances. (Hear, hear.) He was not there to promote them, but every resolution agreed to at those meetings affirmed in the strongest terms the truth of every word in his letter. (Hear, hear.) It was too bad, however, to impute these events to him through the instrumentality of that letter, when its publication was the act of the Governor of Jamaica himself. If the letter had anything to do with it Governor Eyre was the party responsible for exciting the people, and stirring them up to those acts. As to Mr. Gordon, alleged to be the principal in the rising, it was said that he was a Baptist, but it was only a few months ago that he himself had declared in open court that he was a member of the Church of England. The despatch did not give the slightest clue to what Mr. Gordon's share in the rising was. (Hear, hear.) It might be that he had some connection with it; but it might also be that he had not. (Hear, hear.) Let them look, however, at the illegality of the whole proceedings against him. He is taken from Kingston to Morant Bay, and there, without legal trial, he is hastily sentenced and executed. A more cruel, illegal, and unjust thing had never been done under the reign of our beloved Sovereign. (Hear, hear.) With respect to Mr. Gordon's alleged guilt, he asked them to suspend their judgment until Parliament should have inquired into the grounds on which he was condemned. As to the complicity of the Baptists of Morant Bay in the rising, he had to say that the Baptist body had no missions, chapels, nor schools in that quarter. The Baptists there were a quite independent body, for whom none save themselves were responsible. Among the list of names given as of those implicated in the conspiracy, there was but one which he recognised as belonging to their body. That is Mr. Palmer, of Kingston; but that that gentleman had had any part in the conspiracy he did not believe. It was, however, very likely that his life would be sacrificed to the animosity of the authorities in the island. (Hear, hear.) The Governor, in his despatch, speaks of Baptist missionaries indulging in meetings in all the false statements of the Underhill letter. Who these missionaries were he knew not; but he knew that the Governor had acted so dishonourably as to open the letters of missionaries with the hope of finding something against them, in order to gratify his rancour because some time since these gentlemen refused his bidding to publish to their congregations a libellous placard issued by the Governor, and which was an insult to the people. Again, he thought it very hard that English subjects in Jamaica could not complain of bad government without being charged by Governor Eyre with writing sedition. (Hear.) It was not for him to go into the Governor's account of how he performed his duty; but he would say that there were two sides to this question, and he was glad to think that a very large proportion of the press was disposed to take the other side from that taken by the Governor and the *Times* newspaper. (Hear.) Dr. Underhill then described the events connected with the outbreak at Morant Bay, showing that it was the magistrates and the volunteers who provoked it, by ordering the people away from where they had a right to be, then reading the Riot Act in haste, and hastily firing upon and killing and wounding the people. As to the horrible scenes which ensued in putting down the rising he could not go into them—some of them were too terrible to be thought of: such as shooting a man because he gnashed his teeth on receiving the forty-seventh lash, and as to the employment of the ferocious Maroons—mounting their war paint—to hunt down the people. One writer describes these savages as hanging thirteen of the people in a row at a time, and then dancing

round them, and he added, "It was a grand sight." (Sensation.) That was an English officer. He could not say which was the more barbarous—the outbreak or the manner in which her Majesty's troops had put it down. (Hear, hear.) But he asked them to let their judgment abide the result of the inquiry that must take place. It was not for him to write letters from day to day denying the lies of some public prints—(Hear, hear)—and he did not intend to do so. But the time would shortly come when he should be in a position to put before the English people the entire circumstances of the case. (Hear, hear.)

#### THE LATE REV. VICTOR HERSCHELL.

(From the *British Standard*.)

We have just received a note from our friend the Rev. Louis Herschell, calling our attention to the accounts which were published last Monday morning of the murder of his excellent brother, Victor Herschell, by the infuriated negroes of Jamaica. The deceased, it seems, was in the court-house when attacked by the mob. On retiring to the schoolroom a volley came through one of the windows, and the Baron, holding his hand up to his breast, said, "My friends, I have it now; they have shot me." An exclamation came from Mr. Georges, into whose leg two bullets had penetrated. The Rev. Mr. Herschell took off his necktie and bound up the wound. Poor little Alberga, clinging to his father's knees, received a shot in the leg. Previous to this, a rush out having been determined on, as the burning roof was expected to fall in, the Rev. Mr. Herschell had proposed the offering up a prayer. All were engaged in pouring out their petition to the Most High for mercy, when the balls came crashing through the windows and hit three among them. The roof immediately gave way, and every soul rushed out. Mr. Alberga, with his child in his arms, received the first blow, and his cry of "Save the child!" moved the heart of a woman, who took the little innocent away and conveyed him to his mother. Mr. A. Crooke and Mr. M'Pherson hid themselves under the flooring, but the glare of the fire betrayed them, and they were pulled out and butchered. The Rev. Mr. Herschell, knocked down on his knees, in vain sued for mercy and offered a ransom; the blows fell thick upon him till he was laid low, and while his heart yet beat a woman cut out his tongue and held it up in triumph. Cheer after cheer rang through the fiendish band after each new act of atrocity.

Our correspondent, Mr. Louis Herschell, says:—"Of course our grief is great, and our anxiety about his wife and child extreme. But what alleviates my great sorrow in some measure is his removal to the only source of help—the Throne of Grace. Amidst all the terror his presence of mind must have been very great, from the fact that, when his neighbour was wounded during the prayer, he took off his own necktie to bind up the wound, which, I think, indicates great humanity and magnanimity."

#### Miscellaneous News.

**THE STATISTICS OF INFANTICIDE.**—At an inquest held last week, Dr. Lankester stated that the relative proportion of infanticide to population in 1864 was, in St. Pancras, 1 in 20,000; in St. Marylebone, 1 in 10,000; in Islington, 1 in 7,000; in Hampstead, 1 in 6,000; in St. Giles's, 1 in 9,000; in Bloomsbury, 1 in 17,000; and in Paddington, 1 in 8,000; whilst in Clerkenwell it was only 1 in 65,000. In 1863-4, the proportion in St. Pancras was 1 in 18,000, and Marylebone 1 in 12,500, so that Marylebone was still worse than St. Pancras. The most remarkable case, however, was that of Islington, which in one year, standing highest in morality with regard to this crime, 1 in 31,000, sank the next year almost to the lowest.

**THE CUMBERLAND LAKES.**—It has been proposed by Mr. Dale, a Hull engineer, to carry the water of two lakes, those which lie on the east side of the great mountain masses, for the supply of all the great Yorkshire and several of the Lancashire towns. These lakes, Haweswater and Ulleswater, lie far apart from the most frequented tracks. They lie far above the level of the sea, Haweswater nearly 700 feet, and Ulleswater nearly 500, so that most of the great towns of Yorkshire and Lancashire could be supplied by simple gravitation without any pumping. Mr. Dale proposes to construct aqueducts large enough to give Liverpool 40,000,000 gallons a-day, Leeds 15,000,000, Bradford 10,000,000, Bury, Bolton, and Preston, 8,000,000 each, Blackburn, 6,000,000, Wigan, Huddersfield, Halifax, Burnley, and Rochdale, 4,000,000 each, Dewsby and Wakefield, 3,000,000 each, Lancaster, Kendal, Keighley, and St. Helen's, 2,000,000 each, and Colne and Bingley, 1,000,000 each.—*Leeds Mercury*.

**THE CATTLE MURRAIN.**—At Norwich, Mr. Robert Gilbert, of Ashby (a county magistrate), has been convicted and fined 10/- for having in his possession a bullock suffering from the disease, and neglecting to give notice to the district inspector. Several cases of the disease are reported from Bradford, and the murrain is still extending its ravages near Oxford, having broken out both in the valley of the Isis and Cherwell—viz., at Binsey and Marston. The cattle plague, says the *Leeds Mercury*, has this week greatly extended in Yorkshire. The reports from the North and East Ridings especially are of a discouraging nature. In and around York the disease has manifested itself in nearly every byre, and in some cases has carried off the whole of the cattle. In three districts of the borough of Leeds there have this week been

ten deaths. The additional Yorkshire markets recently closed include the fairs held within the West Division of Morley, and Howden fortnightly fair. Around Newcastle the disease is abating, and appears to be assuming a milder form; recoveries are on the increase, and it has not spread into any fresh district. The reports from all parts of Scotland give alarming accounts of the spread and destructive character of the cattle plague. The *Economist* pronounces against the stoppage of all movement of cattle as quite impracticable. Inspection too is not a remedy in which it has much faith, for good inspectors of so nice a matter are rare. The true mode of eradication is cure.

**THE FENIAN PROSECUTIONS.**—The investigation of the charge against Stephens, Kickham, Duffy, and Brophy, was resumed at Dublin on Wednesday, before Mr. Stronge. The evidence was chiefly documentary. At its conclusion the magistrate asked the prisoners if they wished to say anything. Stephens made a short statement. He said he did not intend to obtain legal assistance, because in making a plea or defences of any kind he should be recognising British law, and he deliberately and conscientiously repudiated the right or even the existence of British law in Ireland. He defied and despised any punishment that could be inflicted upon him. Brophy said he merely wished to deny a report in the newspapers that he had absconded. The other prisoners intimated that they would say nothing. They were all fully committed for trial at the special commission on the 27th inst. During the past week a number of the Fenian prisoners have been admitted to bail, and there is a general impression that the Government will only proceed against the proved leaders of the brotherhood. It is stated to be the intention of the Crown to send up bills for treason-felony against all the prisoners, including James Stephens. This course is adopted on the ground of expediency. The Treason-Felony Act of 1848 provided modified punishment for the treason of "compassing to levy war against the Queen," but still a punishment sufficiently severe.

**A PUGILIST'S FUNERAL.**—Tom Sayers, the pugilist, was buried on Wednesday at Highgate Cemetery, under circumstances which can only be described by the word disgraceful. Soon after midday a vast crowd had assembled in High-street, Camden-town, where the ex-champion lived, and the main road and pavement from the "Mother Red Cap," for several hundred yards towards Hampstead, were infested by what looked like an execution mob. The shops were nearly all closed, partly perhaps out of respect to the memory of Sayers, and partly, there can be no question, out of deference to the evidently predatory instincts of the crowd. Jesting, swearing, and rough chaff, wishes that the music would come, jostling, and horse-play, were the occupations most in vogue. All the way from High-street to the cemetery the same class of people on foot, in carts, and on the roof and inside of overloaded cabs, were to be seen steadily making for the hero's grave. At the cemetery itself the gates were guarded by what seemed a strong body of policemen, who only admitted people who either "gave the number of the tomb," or otherwise justified their claim to enter. At two p.m. this crowd was easily kept in order, but half-an-hour later a successful rush was made, and some hundred sturdy vagabonds carried the gates by main force, amid the yells and shouts of their companions. The police, who behaved splendidly throughout a most trying day, succeeded in reclosing the gates, and in again exercising discrimination as to whom they should admit. As it was, the tombs and covered crypts were crowded with people, who turbulently jostled and laughed, trampled on the grass, and defiled the graves with as little reverence for the place they were in as if it had been an old prize-ring. The succeeding two hours were taken up in watching the hand-to-hand combat between the police outside and the rapidly-increasing crowd of roughs, in the arrival and admission of certain tavern celebrities, each admission being the signal for a struggle on the part of those who wanted to force their way, and in securing vantage-ground from which to see the procession. Soon after four p.m. the sound of drums and trumpets was heard, and a brass band playing the "Dead March"; feathers, hearse, and mourning coaches struggled through the surging, disorderly mob, Sayers' pony and dog-cart, with his magnificent dog, the sole occupant of the latter, followed immediately after the hearse. The police contrived to keep back the attendant mob for a few moments, but as soon as the coffin was taken into the cemetery chapel, and before the carriages had filed in, the crowd of thieves and blackguards proved too strong for those opposed to them, and the gates were again stormed. The members of the band, while in the act of playing the "Dead March," were scattered pell-mell, their instruments flying over their heads, and themselves running for safety. Hundreds of the foulest scum of the back courts and alleys of London, the creatures who only come to light in the aggregate at an execution, or racecourse, or an illegal betting-ground, rushed in to hold saturnalia at the grave side. All this time the noble brute in the dog-cart looked on with stern composure, as if to prove his superiority to the degraded wretches around him. For a few minutes the police were completely overcome. They were a mere handful of men against the enemy, but they subsequently rallied, and once more succeeded in closing the cemetery gates. Many of the roughs were trodden down in the raid, and after it was over the gasping, speechless forms stretched at no unfrequent intervals on the grass, or reared by their luckier comrades against the tombs while neckcloths were torn open and animation restored, spoke to the severity of the conflict. Such were the last obsequies

of Thomas Sayers, and such the tributes of respect paid by a large section of his admirers—a good-tempered, uneducated man, whose stout heart and unbounded animal courage inspired the respectable classes with such admiration that they subscribed to keep him in idleness for life; who became the idol of pothouses, and died of drinking, and whose funeral was a riot.—*Daily News*.

#### Gleanings.

A new "Albert Bridge" is to be thrown across the Thames at Chelsea.

A despatch in the *Gazette* from the British Minister at Munich states that muriatic acid has been successfully used in cattle disease.

A company is forming in the South of England for breeding oysters. Oysters are now nearly seven times dearer than they were two or three years ago.

The new steam service between Panama and New Zealand and Sydney, which will be carried on by four vessels, is expected to be in operation by next June.

Fever appears to be rife at the present time in certain districts of Leeds and Manchester, and various local causes are assigned for the prevalence of the malady.

The Empress of the French has presented Mlle. Patti with a superb diamond necklace, in return for an album with twenty-four portraits of that eminent actress in different poses and *rôles*.

A Missouri paper announced a short time since that the "wife crop in Gasconade county yielded 15,000 gals." The next week the editor came out with an "erratum"—for wife read wine.

Owing to the blockade of the Chilean ports, the price of copper has advanced 20/- per ton in London. Copper wire and nails have advanced 2d. per lb., and yellow metal 1½d. per lb.

"Would you like me to give you a sovereign?" asked a little boy to a clergyman he met in the street. "To be sure I should," was the reply. "Very well, then," said the boy, "do unto others as you would others should do unto you."

A lady asked a minister whether a person might not be fond of dress and ornament without being proud. "Madam," said the minister, "when you see a fox's tail peeping out of the hole, you may be sure the fox is within."

Lord Palmerston once at the Romsey Agricultural Society anniversary, in presenting to an old woman a money prize of ten shillings for keeping her cottage and garden orderly and neat, said, "We have heard of a virtuous woman baring a crown to her husband, but here is one who is worth two crowns!"

**THE DIFFICULTY OF GETTING DOMESTIC SERVANTS.**—At the meeting of the Worcestershire Union of Institutes, held at Kidderminster on Wednesday, Sir John Pakington told the following good story:—"He happened a short time ago to overhear a conversation between two ladies, one of whom said to the other, 'How is it that we cannot get cooks and housemaids? There is something that seems to prevent young women going out as they used to do to serve as cooks and housemaids. It cannot be the police, because women don't go into the police; it cannot be railways, because women don't go to the railways. I am quite perplexed to know what it is.' The other lady replied, 'I can tell you what it is—it is that horrid education. You may depend upon it, we shall do no good as long as this education is carried to the extent it is now. It turns the heads of the women, who are all for being lady's-maids or housekeepers at the least.' (Laughter.) He hoped there were no persons present who could for one moment entertain the notion that Providence had blessed this favoured country with great wealth, great prosperity, and a teeming and prosperous population, with a view that one-half of the population should be kept in ignorance in order that they might furnish cooks and housemaids for the other half."

#### LITERARY INTELLIGENCE.

**THE JAMAICA INSURRECTION.**—Dr. Underhill will publish in a few days, in the shape of a pamphlet, his letter to Mr. Cardwell, with the addition of confirmatory evidence, obtained from missionaries and others in Jamaica, of the truth of his allegations.

Mr. Dickens's last novel, "Our Mutual Friend," has been published complete.

A pamphlet of considerable interest has just been published by Viscount Bury on the treatment of the cattle disease by homœopathy, as practised with great success in South Holland.

Messrs. Macmillan and Co. have just published "Notes of the Christian Life," which consists of a selection of sermons preached by the Rev. H. R. Reynolds, B.A., President of Cheshunt College, and Fellow of University College, London.

A first part of Napoleon's second volume of the "Histoire de Jules César" is in type, and copies are in the hands of translators. The opening chapters relate to the Gallic campaign of A.U.C. 696.—*Athenaeum*.

Her Majesty has sanctioned the publication of the correspondence of King George III. with Lord North, between the years 1789 and 1792. The letters are in the Royal Library at Windsor.

## Literature.

## PLUMPTRE'S TRANSLATION OF SOPHOCLES.\*

Sophocles is an author that has tempted few translators. A single year's supply of Homeric versions now-a-days will almost exceed the entire number which a century has furnished of him who has been called, though without much discrimination of eulogy, the Homer of Tragedy. Nor can this result be ascribed to the barrenness of the subject. Inferior in interest Sophocles doubtless is—in spite of what a natural partiality may have led the author of this translation to say—to the poet of the Iliad and Odyssey; but which of his fellow "bay-crowned" ones is not? For our own part, we are unable to concede to him the first place even in tragedy. The giant form of *Æschylus*, with all its ruggedness and want of softer beauty, towers above that of Sophocles in our Temple of Fame. And even Euripides, though on the whole doubtless weaker and poorer, yet touches at times the springs of pity and terror more effectively than his rival. But when all deductions are made, sufficient interest attaches to Sophocles, to make his a name eminently significant and representative in the history of the Hellenic mind. If *Æschylus* excels Sophocles in genius, Sophocles as certainly excels *Æschylus* in perfection of art. In Sophocles we breathe the purest Attic air, and are brought into contact with the most harmonious Attic culture. In him is found, in the highest degree—to borrow the words of Professor Plumptre—a "wonderful equilibrium of all powers," combined with "a self-control and consummate art which "all are devoted to working out a perfection "deliberately foreseen and aimed." Quintilian used to judge of the proficiency of his pupils by the degree in which they enjoyed Cicero: it would perhaps not be an unfair gauge of classical taste to enquire how far one is capable of enjoying Sophocles. There is a fine aroma of Athens, especially about the *OEdipus* in *Colonus*, and the *Antigone*, which requires as much a special cultivation of the taste as does the flavour of a choice vintage. Then it is not very often that Sophocles rises to the sublime; and when he does so it is always the intellectual or moral, rather than the material sublime. No one can be insensible to the grandeur of such a scene as that presented to us in the opening of the *Prometheus*, or in the beacon-fires flashing from summit to summit the tidings of the fall of Troy, in the *Agamemnon*; but it is not everyone who can feel with equal vividness the loftiness of the sentiment expressed in that speech of *Antigone*, the two opening lines of which Dr. Donaldson has so appropriately printed under the frontispiece to his excellent edition of that play (vv. 450—470):—

Οὐ γέρ τι μοι Ζεὺς ἡν δ κηρύξας τάδε,  
οὐδὲ οὐδέ τοιούς τῶν κάτω θεῶν Δίκην.

Mr. Plumptre therefore deserves our best thanks for the labour, of which we are presented with the fruit in these two handsome volumes; and we are confident that no one will be better pleased than the author, if his present contribution to Sophoclean study should be the means of stimulating some one else to do his work even better than it is here done.

Mr. Plumptre's version is carefully and patiently executed throughout. He occasionally misses a point, as we shall presently see; but he is rarely, if ever, slipshod; and he hardly ever inflicts upon the reader phraseology which jars with our conception of the original. His renderings of the choral odes—if we will only accept his theory of unrhymed metres—and of the longer and more flowing speeches, is almost uniformly good. In many of the latter, indeed, there is really nothing further to desire; the translator's verse being characterised by a quiet dignity and grace which render it a not unworthy representative of the original to the ordinary English reader. It is in the quick interchanging shot of dialogue, especially of altercation (of which there is not a little in Sophocles), that he is least successful. Every reader of the three *OEdipodean* plays carries away with him a pretty distinct impression of the character of Creon. He is a person singularly gifted with a faculty of saying smart, sarcastic things; and the fencing between him and *OEdipus*, or between him and *Antigone*, is evidently wrought with the artist's utmost care. Mr. Plumptre seems to lack quickness to follow the adroit movements of this kind of repartee, and the result is often an unfortunate flatness. Take, for example, the Guard Scene in the *Antigone*, when, after an ebullition of Creon's anger, the Chorus ventures to put in a healing

word. Creon angrily retorts in words to the following effect:—

"Cease ere thou anger me;  
And thou be found at once foolish and old!"

—Vv. 280, 281.

That is—"An old man like you ought not to be such a fool." Mr. Plumptre takes the sting clean out of the sarcasm by the following rendering:—

"Cease thou, before thou fillest me with wrath,  
Lest thou be found a dastard and a fool."

Has he never heard of the proverb—"Nae fule like an auld fule"?—or has the printer, by some unhappy fatality, put "dastard" for "dotard"? The latter word would at any rate be an improvement. Again, every reader of Sophocles, or of those delightful Lectures on Dramatic Literature, by A. W. Schlegel, published in Bohn's European Library—remembers the choice line—

Οὐ τοι συνέχθειν ἀλλὰ συμφιλέσθεντες.

"My love shall go with thine, but not my hate." Creon has been trying to convince Antigone that the ties of loyalty and of kindred bid her hate him who has appeared in arms against himself and the state. "Nay," says she, "love whom you love, that will I; but not, therefore, hate whom you hate." Mr. Plumptre, to our amazement, renders thus:—

"My bent is fixed,  
I tell thee, not for hatred, but for love!"

—V. 523.

entirely missing, in fact, the subtle and truly Sophoclean antithesis expressed by the original. Such a destruction of one of the very finest lines in all the seven Tragedies is simply unpardonable. One more instance, and we have done with fault-finding. In the second *OEdipus* occurs some sharp fencing between the same amiable character and the old king, now soured and irritable. We transcribe part of the scene from Mr. Plumptre:—

"Creon. Who, think'st thou, suffers most for these thy words;

I, wronged by thee, or thee who wrong'st thyself?

*OEdip.* I am content, if thou dost not prevail Persuading me, or these thy neighbours here.

Creon. O man of evil fate! and will not time Give birth to wisdom in thee; or shall hate Cleave like a canker even to thy age?

*OEdip.* Thy gift of speech is wondrous; but I know None pleading well all causes, and yet just.

Creon. 'Tis one thing to say much, and quite another To say a word in season.

*OEdip.* Thou, of course, Speaking but little, speakest seasonably.

Creon. Not that; yet sure my judgment equals thine."

—Vv. 797—807.

Now, to say nothing of the tameness of this whole passage (which, in our opinion, is due to the translator, not to Sophocles), Mr. Plumptre has here twice at least misinterpreted. Creon says not a word about "hate cleaving like a canker"; he bitterly tells the old man that he "lives a reproach to old age." Nor could anyone surmise from the form of the last line of our quotation that here again we have, not a modest depreciation, but another piece of spiteful insinuation:—

οὐδὲν θρήνος θρηνούσι τοιούς καὶ σοι πάρα  
"Troth, no! in the esteem of those whose wits match yours."

Mr. Plumptre must revise these portions of his work, before it can be taken as an adequate representation of Sophocles.

Mr. Plumptre argues ingeniously in defence of his unrhymed stanzas in the choral lyrics. Rhyme, he urges, implies a correspondence of thought as well as of sound; and where the former does not exist—as of course it cannot be expected to exist in poetry obeying a different law of structure—rhyme is mere "sing-song monotony." We are only half convinced; partly, perhaps, because we don't like being debarred from a source of pleasure which seems the natural and peculiar property of lyric poetry; and partly because of a reminiscence of some rhymed translations of Greek choruses which were in the highest degree effective. Still we freely allow that Mr. Plumptre's choral passages are, in themselves, highly pleasing and melodious; and that his greater fidelity is no small compensation for the lack of the charm which belongs to rhyme. We should have liked to enter upon the subject of the moral and religious teaching of our poet—which is briefly, but with congenial sympathy, discussed in the interesting "biographical essay" prefixed to the first volume. One striking passage in the second *OEdipus* Mr. Plumptre is inclined to regard as a sort of pre-intimation of the Scriptural teaching concerning Atonement. We give his rendering, leaving the reader to consult the original as to the extent to which the idea of the translator is borne out. The lines in question occur where the exiled king and his two daughters are warned to pay the proper atonement for trespass upon the sacred ground of the Eumenides.

*OEdip.* "I may not go. Two evils press on me  
My failing strength and loss of power to see;  
Let one of you go on and do these things,

For one soul acting in the strength of love  
Is better than a thousand to atone."

Perhaps Mr. Plumptre has allowed his impression as to an ulterior suggestion slightly to colour his version; but it may be accepted as in the main faithful to the words of the dramatist.

Here we must pause, not for want of matter, but space. We are compelled to omit from this brief notice all particular criticism of Mr. Plumptre's rendering of that masterpiece of the poet, the *OEdipus King*; also of the manner in which he deals with the difficulties presented by the spectacle of physical agony, acute beyond human patience, in the *Philoctetes*. But we have said enough to indicate our opinion that the present work is one of more than usual interest. We have only to add that the value of the work is heightened by the addition of translations of the principal extant fragments of the great Namalist.

## MR. PAXTON HOOD'S SERMONS.\*

We do not profess to have read all the sermons of this volume, but some of them we have; and, accepting these as a fair sample, we heartily desire their circulation. Mr. Hood is so well-known an author that the announcement of any work from his pen excites expectation: truth, it is believed, will be presented in much power and beauty. Such expectation will not be disappointed in these pages. The discourses embrace a great variety of topic, though all of them are pervaded, as the title indicates, with the pensiveness which the "dark questions" of life ever produce. Happily do they show where the spirit may find rest, and how it may rise into holy triumph. Some of them are much elaborated; we refer particularly to the two sermons on "Law, Nature, and Man." The first of these does not, to our mind, entirely fulfil the promise of its introduction. After remarking the importance of the study of the New Testament nomenclature, the preacher grandly says, "I shall find that many words I stoop to pick up and carefully examine, will not pick up: I shall find that they are not stones but strata: and I am led into a vast range of explorings, conducting me down to the very roots and foundations of ancient thought." Pre-eminently is the word "law" one such "stratum": and Mr. Hood sets himself to exhibit the "Pauline conception" of "law." He has, however, failed to make that careful and patient analysis and comparison of the Apostle's uses of the term which was necessary to this. In the second of these discourses he concentrates his powers of thought and illustration in exposure of the "pantheistic theory of the nature of man." Nobly does he assert the independence of the soul, and its superiority to "nature," in a series of eloquent descriptions of the vast and varied subjection into which the soul has brought nature. Some will think this discourse better suited to the chair than the pulpit, and the preacher in an indirect apology betrays the same judgment: but we will not quarrel with the man who can so profitably use an occasional deviation from our pulpit habits, and shield it from all just animadversion by so impressive a proof as he gives of its subordination to Scripture truth.

The book contains other very different discourses. Those entitled, "In Him was yea," "Servants and friends," "God! my exceeding joy," "Unfulfilled lives," are oftentimes most suggestive and beautiful:

Mr. Hood is himself a critic as well as an author. He will, therefore, hold us quite guiltless, if, after the expression of our high sense of the ability and worth of these discourses, we as distinctly record our judgment of much in their style and manner. His example is likely to be pernicious in days when pulpit dignity and correctness are not duly cared for: and his powers and culture leave him with less excuse than others for seeking any meretricious commendation of his thoughts. A preacher on one occasion suddenly stopped in his harangue, and threw himself down on the pulpit seat in an absorbed attitude. A deacon sharing the surprise and fear of the audience, ascended the stairs, and with much simplicity inquired if he were ill: imagine his dismay at the rebuke, "Hush! hush! this is for effect." Now, we cannot free ourselves altogether from the uncomfortable feeling that immediate "effect" holds too high a place in the care of Mr. Hood. He seems perpetually straining after the impressive: he gives the hearer no intervals of repose: there is a certain vehemence about him that often disturbs the very perception of the mind and emotion of the heart. We could wish, too, for

\* *Dark Sayings on a Harp; and Other Sermons on Some of the Dark Questions of Human Life.* Preached in Queen-square Chapel, Brighton. By the Rev. PAXTON HOOD, author of "Wordsworth—a Biography," "Self-Formation," "Blind Amos," etc. etc. London: Jackson, Walford, and Hodder. 1865.

\* The Tragedies of Sophocles. A New Translation, with a Biographical Essay. By E. H. PLUMPTRE, M.A. Two Volumes. Strahan.

more unity. The sermon, for instance, on "Work," while containing many just and helpful thoughts on its text, contains as many on the patience and discipline of life. In reading it and others, the idea has several times been forced on us, that as the discourse was being prepared this question was uppermost, "What can I say?" rather than "what should I say?" The constant introduction of story and quotation is a great vice in these sermons. No preacher should affect an originality that disregards available helps, but surely the most effective use of such aids is first thoroughly to digest them, and then clothe and mingle them in one's own thoughts. We are far from saying never quote, but we feel that repeated formal reference to this and that writer begets the irrepressible suspicion of pedantry. A still deeper repugnance must we avow to Mr. Hood's habit of associating illustration with personal incident as he does. We extract the following instances from one discourse, "When I was in Peterborough "once, &c." "I thought over some of the "things of this text lying awake on Friday night "and Saturday morning. In the cabin before "my eyes," &c. "The first thing that met my "eye in the newspaper when I landed" &c. "When I was in Paris the other day," &c. "I "met old Jose Wrigley one night when," &c. We have remarked the same habit in other discourses, and must condemn it utterly: it offends taste and it is most prejudicial to the ends of a true sermon. It perilously diverts the mind from the doctrine or the duty that is being urged: how can the hearer escape from dividing his thought between it and the speaker? If Mr. Hood does this Sunday after Sunday his hearers must have a tolerably complete autobiography of their pastor by this time. Nor is the way in which these sermons are produced through the press quite what we like. The book is a duodecimo, the page is not a very ample one, the title of the sermon is on one page and the thoughts immediately presented are intimated on the other page; ample aid, we had thought, to any reader as to the subject of his perusal. But we have besides marginal descriptions, and these occasionally bristle and dazzle before the eye so as to produce the painful effect of a kaleidoscope, which, however amusing for a moment, has always wearied our brain. We give an illustration, setting down the title-page and marginal intimations intended to guide the reader, confining ourselves literally to six or seven consecutive pages; the italics denote the margin:—"Work," "Weary-of-the-world," "Away-from-the-world," "See Frederick Robertson," "The Evening Bell" "Life is a sublime illusion," "Lord Burleigh"; "Work," "See Robert Browning's Rabbi Ben Ezra," "The Vision of the Hours," "J. H. Newman," "One of Bonaventura's parables," "Work," "The idlers and workers in the Valley of Rocks," "The musician knows his own secret," "See Robert Browning's Abt Vogler," "The common lot." We have been conscious of an immense relief, when turning to a new page we found that it was not bedizened in this way.

Gladly shall we hail Mr. Hood again in the press, and this all the more heartily if we find that he has been content to set his thoughts in less ornament and no tinsel.

#### BRIEF NOTICES.

*The Fatherhood of God.* Being the first course of the Cunningham Lectures, delivered before the New College, Edinburgh, in March, 1864. By ROBERT S. CANDLISH, D.D., Principal of the New College, and Minister of Free St. George's Church. Second Edition. (Edinburgh: Adam and Charles Black, 1865.) We have most fully expressed our judgment of this able work; our only duty, therefore, is to announce that it has passed into a second edition, and this we do with much pleasure. The author has in an elaborate preface reviewed his reviewers, and sought to correct certain misapprehensions of his meaning. He has also added to the discourses in the appendix, another fervid and devout exposition of an involved or collateral topic, "The Son's Standing in the Father's House." He complains that he has not as yet met "with the calm and candid consideration of competent evangelical theologians" which he had hoped for. But as he courteously excludes our review from this reflection, we have no need to repeat the approval or the dissension with which we ventured to commend "The Fatherhood of God" to our readers as a profound theological work, deserving the most careful study.

*Patrick Murphy on Popery in Ireland; or, Confessionals, Abductions, Nunneries, Fenians, and Orangemen. A Narrative of Facts.* (London: Jarrold and Sons.) The Fenian conspiracy and its ignoble collapse; the vaunting words, the swelling threats, the "head-centres," and all the imposing array that was to strike terror into the Saxon, seem so like the "tale told by an idiot,"

Full of sound and fury,  
Signifying nothing."

that we are inclined now to laugh at the whole thing as if there had been no real danger. Patrick Murphy does

not so regard the matter. He believes that the mass of the people are so poisoned against England by the hoarded memory of ancient wrongs, real or fancied, and by the sinister influence of the priests, that only a favourable opportunity for outbreak is needed for the fierce discharge of all the seething elements of hate and rebellion. It has often lately been asserted that the Romish priests frown upon the Fenian movement, and that this has made headway in spite of them and their earnest warnings against rebellion. Our author, however, takes quite a different view, and implies that the appeals to their flocks by some of the priests, dissuading them from adherence to the conspiracy, were mere blinds, while, in fact, the heart of the Catholic clergy is entirely with the rebels, and has done a little in investigating and in organising the movement. In consonance with this view, our author regards with alarm and indignation the apathy of the English Government in matters vital to the weal of Ireland—its fear of the priest power, in deference to which, it is maintained, that what is acknowledged right and just is often not done, or modified and spoiled; its slowness to protect the Protestant seeking for refuge; and its support of Maynooth. The author maintains that from the fear of the Romish influence manifested by Government, arising chiefly from political considerations, there is absolute need of organisations, such as that of the Orangemen, in simple self-defence against the fanatical, priest-ridden mob of Ribbonmen, who would otherwise make it impossible for any Protestant to live in the land. Patrick Murphy says of himself that he was born and bred an Irish Catholic, in a parish where an ignorant, passionate, yet with easy-tempered priest, "terrible in his curses," Father Mick M'Nevigan, had rule over body and soul. In due time he was summoned to confession, where he was disgusted by the vile questions put to him, and filled with dread lest his sisters and others dear to him should be subjected to the same abominable ordeal. The result of confession was a most absurd penance—a walk with a crowd of other devotees to a holy mountain, the scenes and incidents of which pilgrimage are so described as to make us marvel that in this age even Catholics can submit to such stupid imposture. Patrick helps on the rescue of a generous landlord from assassination contrived by the priest, but who, two years later, is shot down; he is too late to warn another, whose house is burnt over his head, himself murdered, and his family cruelly outraged. The friend of his boyhood, Nelly Gray, "the purest flower 'at iver grew in our parish," who is caught in the unpardonable sin of reading a New Testament, is stolen away to convent, from which, after long durance, she is liberated by a skilful ruse of Daniel More, a faithful Irish servant,—the "character" of the book. Patrick admits the evil to the country of absenteeism, but excuses it from the risk every landlord runs of assassination, who, the more liberal he is, is the more likely to be put under the ban. A glimpse is given us into a nunnery, where we overhear the nuns at their devotions. After the use in prayer of "The Glories of Mary," and "The Spiritual Garland," we listen to the blasphemy of the Confession, from which we must make a short quotation. The Virgin Mary is thus addressed, "I die under thy protection; therefore compel God to have mercy upon me, show thyself to be a mother. By the right of mother command thy son. Calm the rage of thy heavenly husband. God is a God of vengeance, but thou, Mary, do not incline to be merciful. Thou approachest before the golden altar of human reconciliation, not asking only but commanding; a mistress, not a handmaid." The "facts" stated in this book, may well prompt the question, "Are not we, as Protestants, too careless?" "Should not the action of the Romish Church be more vigilantly watched and met?" We cannot speak highly of the composition of the book. It is in the diffuse style of an unpractised hand, very prosy at times, "talking" would perhaps be the best word to describe it. Frequently in reading it we were reminded of "Mick Tracy, the Irish Bible-reader," a better-written book, though, than this.

*The Bubbles of Finance: Joint-Stock Companies, Promoting of Companies, Modern Commerce, Money Lending, and Life Insurance.* By A CITY MAN. (London: Sampson Low, Son, and Marston.) Many of our friends will remember the interest with which they read the several papers that appeared in *All the Year Round*, on finance subjects, written by one evidently well-versed in discounts. These papers are now, by Mr. Dickens' permission, reprinted and collected in this volume. The author disclaims any intention of hitting off any well-known City-man in his sketches, but believes that each sketch is a faithful copy of what may be seen passing on around us in the City or the West-end day by day. The characters he has drawn are real, though not personal. The joint-stock companies, firms and offices, whose birth, life, and death, he has graphically described are, and yet are not, myths; and their officers are types, not personalities; they represent, not individuals, but classes. A voice of warning is here loudly addressed to all, who, with a little money in their pocket, are in a hurry to multiply it, and who are so apt to be imposed upon by the magnificent promises of some Grand Company that rests upon a foundation of nothing. Sharks and wolves, promoters and nominal directors, touts, and loan offices, and all the tribe that live by their wits and prey upon the credulous, are here exposed in their craft and schemes, and naked hideousness. We

wish all young men, and all who have any money to invest, could read this book; its uncovering of the hateful spider awaiting the silly, golden flies behind its gauzy network, would be, as the Americans say, a caution. We learn here how many of those companies, puffed in such magniloquent terms in their prospectuses, first dawn upon the world, to be quickly crushed ere fairly launched from their "Promoter's" brain, or to lead a ricketty life of a few months or years, and then crumble into ruin. We witness, too, the floating of "The Grand Financial and Credit Bank of Europe, Asia, Africa, America, and Australia (Limited)"; three "good men" and some five or six "men of straw," or men of nought, effecting the launch of the noble vessel, which, alas! quickly founders and drew into the depths with it many an unfortunate victim. The adventures, verations, and disappointments of a poor fellow who wanted to borrow 100*l.*, are so given to the life, that our sympathy is quite moved. The borrower is driven from pillar to post, pays here and pays there his inquiry fees and other impositions, and finds after all that 100*l.* is as far off as ever, unless he consent to ruin himself in obtaining it. The writer expresses his belief that several of the Loan Societies, though they send out flaming advertisements, have no funds at all, the inquiry fees charged being the sole cause and means of the society's existence. Considerable information is given as to the Levant trade, so named from the Greeks who prosecute it; and the mystery is explained how Messrs. Velardi and Co., having corresponding firms on the Continent, and taking skilful advantage of the different exchanges of Europe when favourable to their operations, managed, with an original fund of 300*l.*, to realise, the first half-year, a net profit of nearly 1,000*l.*, and, the second half-year, of nearly three times that amount. With reference to the Levant trade, the writer makes the startling assertion that "If the Manchester Greeks thrive, prosper, and increase during the next twenty-five years, as they have done in the last quarter of a century, more than half the buying, selling, and agencies of the most important trade in England will be in their hands. As it is, all throughout the ports of the Levant—at Smyrna, Salonics, Alessandria, Beyrouth, and Constantinople—the Greek importers of English goods make large fortunes where the local English merchants can barely make a living."

*Gulliver's Travels.* By DEAN SWIFT. With Explanatory Notes and Life of the Author, by G. J. F. WALLER, LL.D. Illustrated by T. Morten. (Cassell, Petter, and Galpin.) Our hearty commendations of this splendid edition of "Gulliver" on former occasions, only need to be reasserted on the appearance of the completed volume. It is admirable in every way, and in the highest degree. We have more than once praised Mr. Morten's remarkable illustrations; and we are still of opinion that no English classic has for a long while been illustrated with such perfect intelligence and sympathy, such full expression of the spirit of the author, and such free artistic handling, as Mr. Morten has shown in this beautiful book. From first to last, Swift breathes in a new life, and speaks in a new language, in these eminently characteristic designs. Dr. Waller's notes are of great interest and value; and, indeed, satisfy the indispensable requisitions of an edition that should present the moral and political significances of the work to an ordinary reader of the present day. The "Life" is, also, very well written, and contains all that careful pains and good judgment could bring together within its compass: and skilfully avoids the difficulties which it was not necessary to present to a merely general reader, and as to which criticism has reached no accepted conclusion. We congratulate the publishers on the completion of a work of so high a character as to literary and artistic merits.

*Love: a Selection from the Best Poets.* By THOMAS SHORTER. (F. Pitman.) The design of the editor has been "a somewhat fuller and more careful selection in illustration of the varied moods and phases" of *la grande passion* than has yet appeared. There will necessarily be differences of opinion as to the inclusion of pieces that are here, and the exclusion of pieces that many will expect to find here; but, on the whole, we are disposed to pronounce it the completest and best volume of love poetry that has ever come under our notice. Not that we think very highly of about a third of its contents, but rather should protest that a true poetical insight, knowledge of the heart, and fine taste, would have agreed to exclude them. Nor do we entirely agree that "none have been admitted at which the most delicate mind can justly take offence": for there are two or three pieces that we certainly should not prefer to point out to our daughters in their 'teens, or to our sons in the first rush of ripe blood and riot of sensuous imagination. To say the least, there are a very few pieces which, to our paternal feeling, have a doubtful haze of passion about them, although we readily admit that all the book besides is unexceptionable. We know that some people will be indignant, if not horrified, that any such volume, presenting all the throbings, and aspirations, and moody thoughts, and wild devotions of love, should be praised at all. But, as love is as old as the world, and universal sympathy declares that

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